

Shafeequl- Ummat

**Hazrat Moulana Muhammad Farouq
sahib (rahmatullahi alaihi)**

**A BRIEF ACCOUNT OF HIS LIFE
AND FINAL MOMENTS**

**By
Moulana Abdul Baari sahib**

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In the early hours of Friday, 20 Muharram 1420 AH (7 May 1999), Shafeequl-Ummat Hazrat Moulana Muhammad Farouq sahib (*rahmatullahi alaihi*) passed onto the realms of the hereafter to meet his Almighty Creator and Master, leaving behind thousands of hearts palpitating in the wake of this unexpected grief. "Verily unto Allah we belong, and unto Him shall be our return."

آسمان تیری لحد پہ شبنم افشانی کرے

سبزہ نورستہ اس کی نگہبانی کرے

May the heavens shower its dew on your resting place, and may the newly sprung vegetation surround this dwelling

Hazrat Shafeequl Ummat (*rahmatullahi alaihi*) was the embodiment of truthfulness and purity; he was a pillar of grace, iemaan, and recognition; he possessed a combination of many virtuous qualities. Almighty Allah had gifted him with lofty traits such as, humility, sincerity, God-fearing, noble character, far-sightedness, spiritual passion, and sympathy.

Hazrat Moulana Muhammad Farouq sahib was born in Aligarh, India on 29 Zhul-Hijja 1361A.H. (6 January 1943). According to the elders in the family, Hazrat was blessed from childhood with noble temperament, courage, and virtue. Signs of righteousness and virtue were discernable from birth, as attested to by his abundant association with the *Ahlullah* (Pious servants of Allah) at a tender age.

The spark of Divine Love that glowed in his heart, was kindled into a burning flame at the young age of 12, when he attended the majlis of Hazrat Shah Abdul-Gani sahib Phulpuri (*rahmatullahi alaihi*) when the latter visited Sukkur for fifteen days. Hazrat Phulpuri's discourses, which were held at the residence of Moulana Muhammad Ahmed Thanwi, comprised tafseer lessons of Surah Faatiha and poems from the famous Mathnawi Shareef of Moulana Jalalud-Deen Rumi. In these *majaalis* Hazrat Phulpuri sahib stressed upon one theme: "Establish links with the favoured servants of Allah

(i.e. the *Ahlullah*).!" After attending these *majaalis* Hazrat developed the yearning to become "a man of Allah" and to enter the circle of the "favoured ones". Hazrat became obsessed with the quest for a true spiritual guide. He found no peace, nor was there any let-up, until eventually Almighty Allah guided him to his goal. At the little age of 12 he came into contact with Hazrat Maseehul-Ummat, Moulana Muhammad Maseehullah sahib (*rahmatullahi alaihi*). Since Hazrat Maseehul-Ummat also hailed from the town of Aligarh, an acquaintance was already established, as well as ties with the family elders.

After the *bay'at* with Hazrat Maseehul-Ummat and the initiation of formal spiritual links, Hazrat became like a household member of the *Maseehiyya* family. From day one Hazrat Maseehul-Ummat had unbounded love and compassion for him, and treated him with much grace and favour. In reciprocation, Hazrat himself had tremendous love and faith in his Shaikh. He was infatuated with his Shaikh, and had sacrificed himself for his service. Hazrat was naturally gifted with a pure heart, and the companionship of Hazrat Maseehul-Ummat provided further adornment. The time, therefore, dawned when Hazrat became the exponent of the knowledge of Maseehul-Ummat, and thousands of lost souls discovered the road to their destination from this beacon of guidance. He remained in the company of Hazrat Maseehul-Ummat with unflinching loyalty and love for forty years, a loyalty he himself expressed upon the death of Hazrat Maseehul-Ummat, in the following unique verses:

بس ایک ہی در پہ عمر محبت گزار دی

فاروق جبین شوق جھکاتے کہاں کہاں

I spent the life of love at only one doorstep; otherwise, O Farouq, how many more places would you have bowed down in allegiance.

Hazrat Maseehul-Ummat (*rahmatullahi alaihi*) had great confidence in the style of teaching and discipline of Hazrat Shafeequl-

Ummat (*rahmatullahi alaihi*), and would often say to him: "Masha-Allah, you do not have crowds of laymen around you. Instead, there are more Ulema referring to you for spiritual reformation." Allah had gifted our Hazrat with far-sightedness and astuteness in the reformation of people.

Hazrat lived for only six and a half years after the death of his Shaikh, but in this short period he worked day and night, with remarkable zeal and enthusiasm, to expand and promote the teachings of his Shaikh. He worked tirelessly through heat and cold, wind and rain, sacrificing almost everything on this mission. He always used to say: "Just as my Shaikh was pleased with me in this world, he should be pleased with me in the hereafter too. And, certainly, the Pleasure of Allah is based on the pleasure of my Hazrat."

Allah Ta'āla had blessed Hazrat with an excellent memory. He remembered each and every statement of his Shaikh, with days, dates, and places. Hazrat was a singularly unique personality, who simultaneously fulfilled the tasks of lecturing, propagation, writing, research, and ministering spiritual reformation. He was humility and compassion personified. Allah had blessed him with a sympathetic heart. Hazrat was most compassionate to the seekers of spiritual reformation, and he used to always say: "They must be treated with pure compassion, and nothing else." His life style was a representation of the love for Allah and His Rasool.

On several occasions in his lifetime, during sleep or while awake, Hazrat was blessed with the vision of Rasoolullah (*sallallahu alaihi wasallam*). Throughout his life he repeatedly visited the blessed resting place of Nabi-e-Kareem (*sallallahu alaihi wasallam*) with great fervour and passion. He often rehearsed this poem of Hazrat Khawaj Azeezul-Hasan (*rahmatullahi alaihi*):

مدینہ جاؤں پھر آؤں مدینہ پھر جاؤں

تمام عمر اسی میں تمام ہو جائیے

I wish to go to Madinah, come back, and then go again and again;
my entire life should pass in this manner.

Hence after each trip to Madinah, he remained anxious to return once more. Adherence to the sunnat had become his nature. His temperament had been blended with the priceless components of passion for Allah and Love for His Rasool.

Hazrat always explained the three objectives in his life:

- Service to the creation of Allah;**
- propagation of Tasawwuf;**
- visiting the Haramain (Makka and Madinah);**

Allah Ta-āla made Hazrat the epitome of Tawaadu' (humility). He possessed matchless humility, which permeated his very being. Annihilation of the ego and self-effacement were dominant in his nature. Even in his teachings he emphasized the acquisition of humility. He used to say: "Among the noble traits through which Islam spread, the basic and fundamental quality was humility (Tawaadu')." He also said: "If you wish to gauge what a person has achieved spiritually, then simply ascertain to what extent has he annihilated himself." In other words, the degree of self-effacement is the degree of achievement. And, the more one achieves, the more humility develops. What is achievement? It is nothing but self-effacement. And what is self-effacement? It is spiritual achievement."

Almighty Allah had gifted Hazrat with a very attractive and charismatic nature. Whoever met him just once, would be captivated by his character, and compelled to maintain this relationship. Hazrat possessed an effective style and pleasant mode of inter-reaction with people. When he said something, it would become embedded into the heart.

His generosity too, was unique. He possessed a heart full of sympathy towards others, and fear for Allah. He assisted the widows and the destitute without the knowledge of anyone. He took over debts of students, spent with an open heart on matters of Deen and in public amenities. The state (maqam) of dua and supplication was conferred upon him, hence he was *mustajābud-da'waat* (one whose dua is quickly accepted). He made sincere and heart-rendering dua for his friends, associates, and the whole Muslim world, in every single issue that affected them.

Hazrat had the honour of visiting, and benefiting from the company of more than forty of Hazrat Thanwi's khalifas, and as such, he had gained the complete confidence of the Akaabir. In 1985, upon an invitation from the khalifa of Hazrat Thanwi, Hazrat Moulana Muhammadullah sahib, more famously known as *Hafijee Huzoor* (rahmatullahi alaihi), our Hazrat travelled to Bangladesh. In a public gathering where Hazrat was present, Hazrat Hafijee Huzoor made the following remark: *"It appears as if today my Hazrat (i.e. Hazrat Thanwi) himself is present here!"*

All his seniors and contemporaries had great faith in his method of spiritual discipline, so most of them would send their followers to Hazrat sahib to spend some time in his illustrious company.

ظلمت کدہ میں میرے شب غم کا جوش ہے
اک شمع تھی دلیل سحر سو خموش ہے

In my abode of darkness, the night of sorrow still prevails,
There was one lamp to herald the dawn, but that too has now gone out

THE JOURNEY TO THE HEREAFTER

Hazrat has been suffering from a heart ailment for the past twenty years. Instead of complaining about this affliction, he used to say, with much pleasure:

شکر ہے کہ دردِ دل مستقل ہو گیا

"Shukr to Allah that the heartache is permanent."¹

¹ The heartache referred to in this verse is of a spiritual nature, i.e. the throb of Allah's love, a meaning Hazrat has subtly used to refer to his physical condition. In pain the Ahlullah develop greater love for Allah. (Translators)

Allah had also gifted Hazrat with tremendous courage. He used to say that it appears the spiritual munificence of my Shaikh from the grave is manifesting itself in the form of courage. About six years before his demise someone wrote to him enquiring about his health. He replied in a unique statement: *"For fourteen years the bounties of Allah have been raining down onto my heart in the form of this angina problem."*

The long and extensive journeys that he undertook, in spite of his severe heart problem, were due to his obsession for the spiritual reformation of people. For the past four years he was also the victim of diabetes, and during the latter years of his life, all illnesses intensified. After his last Hajj, he started suffering severe phlegmatic cough, which caused short breath, to the extent that even slight movements would make him breathless.

HIS LAST JOURNEY

On Thursday night, Muharram 20, 1420, corresponding to 6 May 1999, Hazrat Hajee Muhammad Farouq sahib boarded the Sukkur Express from his hometown bound for Karachi, to participate in the marriage of his nephew, Doctor Hafiz Abdul-Mumin. Accompanying him on this journey were his faithful servant, Dr. Muhammad Saabir, his eldest son Abdul-Mu'eed (commonly known as 'Bhaijaan'), and several other family members. Days before this journey Hazrat had developed a high sugar level, abdominal pains, and a phlegmatic cough, as a result of which he had become increasingly weak and breathless. In addition to this he also had severe pain in his knees, and moving around was almost impossible. The above condition of Hazrat, and the illnesses that became progressively worse, prevented him from travelling. However, he undertook this one journey solely to please the hearts of his family members.

After completing the Eshaa salah in his Majlis Khana, he went inside to greet Ammijaan (Hazrat wala's mother). Upon bidding farewell to her, he then went to Daadijaan (his grandmother). After asking about her health, he bid her farewell. Noticing the unusual glow of noor and lustre on his face, she remarked: "How come today there is this unique glitter and spiritual attraction of your face?" Hazrat merely smiled and took his final leave from her. Indeed, this

turned out to be the very last time that he would see the blessed faces of his mother and grandmother!

Outside, the car that was to take him to the station was waiting. Hazrat climbed into the vehicle, along with Dr. Muhammad Saabir sahib, Bhaijaan, and a visitor from South Africa. As the car pulled away, Hazrat raised both hands in a final farewell to all family members standing outside. As the vehicle moved off, no one there could ever realise that this was the last time they would see Hazrat Wala alive.

At the station Hazrat boarded the train and entered the air-conditioned compartment he and Dr. Saabir sahib were going to share on the trip to Karachi. Bhaijaan boarded another coach with the South African visitor and other family members. The train pulled out of Sukkur Station at about 9.45 p.m.. The next station a few miles away was the Rohri Junction. Through some strange coincidence, when the train came to this junction, it stopped at the very place where, many years ago, the Saint of Jalalabad, Hazrat Maseehul-Ummat (*rahmatullahi alaihi*) had delivered a lecture. Upon recollection of this fond memory, tears flowed from the eyes of our Hazrat, and he remained like this for quite a while. Then, with a deep sigh, he remarked: "My Hazrat was here at the Rohri Junction, and he delivered a most remarkable speech."² At 10 p.m., while still at the Rohri Station, Hazrat shared supper with Dr. Saabir sahib in their compartment. At that stage, he seemed slightly better than before. Several times during the meal he remarked that since the food here was so much, it would have been wise to have Bhaijaan with us. After meals, he sat and spoke to Dr. Saabir sahib for quite a while.

At approximately 10.30 the train pulled out of the Rohri Station, bound for Karachi. By this time Dr. Saabir sahib was massaging the body of Hazrat, who was still experiencing some discomfort. Hazrat then engaged in his nightly routine of ibadat, completing one tasbeeh

1. This is ample testimony to the great bond Hazrat enjoyed with his Shaikh, that just hours before death, he still cherishes wonderful memories of his Shaikh. (Translators)

of Surah Ikhlaas. At about 12.45 a.m. that night Hazrat fell asleep. Upon seeing this, Dr. Saabir sahib also decided to get some shut-eye. He was just settling down on the upper berth, when Hazrat awoke and called out to him.

Only about fifteen minutes had elapsed since Hazrat's eyes closed in sleep. Hazrat asked to him to switch on the light, which he duly did. Hazrat wanted Dr. Saabir sahib to make him sit up. The problem was twofold: Hazrat was having problem breathing, due to excessive phlegm, and was experiencing very severe pains in his chest. In spite of coughing excessively, he only managed to expel a small amount of phlegm. While this created some relief in his breathing, the chest and abdominal pains grew worse. Dr. Saabir sahib offered medication for these pains, but Hazrat refused, and settled for something to alleviate indigestion. This medicine was taken with water.

Hazrat was now experiencing even more pain. His coughing grew worse, giving rise to more breathing problems. This combined form of discomfort placed a great strain on his already weak heart. Having now realised that this was the onset of a major heart attack, Dr. Saabir sahib placed the Angised tablet under his tongue, but there was no let-up in the pain. In fact, five such tablets were placed under the tongue, but failed to provide the intended relief. Dr. Saabir sahib began massaging the chest of Hazrat Wala, and still there was no relief. By this stage the pain was unbearable. Hazrat kept asking Dr. Saabir sahib to make dua, and to read and blow on him. Dr. Saabir recited the verse of Shifaa and blew on the body of Hazrat several times.

Hazrat then said: **Lift me up into a sitting position, so that I can lean against your chest. My final moments have now arrived. I have never ever experienced such severe pain in my entire life. The pain is so excruciating, it feels as if my chest is going to burst any moment!** After being seated in the position he wanted, Hazrat began reciting the Kalimah loudly. Gradually his voiced faded away, but the lips kept moving. No sound could be heard. Hazrat's gaze was fixed to one side. The last words that were heard from Hazrat's lips were: 'MAKKA, MADINAH'. It was as if visions of these sacred places were brought before the eyes of Hazrat Wala. The lips were still engaged in zikr, but no sound emanated. **Then, at about 2 a.m. on this fateful**

Friday morning, in a final gesture of pure tauheed, Hazrat Wala raised aloft his forefinger, the finger of Shahaadat, pointing it skywards, as the rooh left its earthly body and proceeded towards the Friend on High!

أَنَا لِلَّهِ وَأَنَا إِلَيْهِ رَاجِعُونَ

VERILY UNTO ALLAH DO WE BELONG, AND UNTO HIM
SHALL WE RETURN

This devastating episode occurred between the towns of Nawabshah and Shaddadpur.

ٹھنڈی تھی جس کی چھاؤں وہ دیوار گر گئی

The wall that cast such cool shadows has now collapsed

The train was speeding along swiftly as Hazrat breathed his last. Dr. Saabir sahib lowered Hazrat from his seated position onto his back, making him lie down comfortably. He then proceeded to inform the guard, policeman, and other officials who were on the coach, of what has transpired. Since it was not possible to inform the others in the next coach, they decided to wait till the train came to a halt at the next station, which was Shaddadpur. The moment the train reached this station, the others were told of this tragic incident. None of them were prepared to believe what had happened. They rushed into the compartment where Hazrat was, and his two brothers, Muhammad Saabir and Muhammad Zaakir sahib began massaging his heart. They believed that Hazrat may have lost consciousness, (or the heart may have stopped momentarily), so by massaging there was the possibility of revival. (However, it was clear that Hazrat had indeed passed away.) They all unanimously decided to continue the train journey to Hyderabad, a major city that lie ahead where arrangements could be made for transportation.

At four o' clock in the morning the train pulled into the Hyderabad station. There an ambulance was arranged, in which Dr. Saabir, Hazrat's son Bhaijaan, and brother Muhammad Zaakir sahib travelled with the body of Hazrat back to Sukkur, while the rest of the family members found other means of transport. This convoy of sorrow arrived in Sukkur round about 12 noon. By this time there was a huge commotion in Sukkur, and all eyes were dying to get a last glimpse of their beloved Hazrat. In fact, before Fajr salah already, almost the entire country had come to know of Hazrat's demise. Therefore, immediately after the Fajr salah, Hazrat's associates had begun preparing the grave. In his lifetime Hazrat had made a wasiyyat that he be buried on the grounds of the Ukhuwwat Nagar Society, and so, in keeping with this wish, the grave was being dug on those very premises.

From after the Fajr salah a huge crowd had gathered at Hazrat Wala's home. Because of the influx of people, and the insistence of Hazrat's associates and friends, it was decided to have the Janaaza salaah after Asr in the Jami Musjid of Sukkur. Hence, straight after Juma'salaah they began administering ghusl to the blessed body of Hazrat Wala. Dr. Saabir sahib, Bhaijaan, Shaikh Muhammad Farouq sahib, with the help of a few others executed the bathing of the body. The writer, along with my brothers Molvi Abdul-Maajid and Abdul-Baasit sahib, as well as several other mureeds assisted in the kafan. Upon completion of the masnoon ghusl and kafan, people were allowed to pay their last respects to Hazrat. The body was placed for all to view. People came in lengthy queues for a final gaze at their beloved Hazrat. On the face of Hazrat Wala was the radiance of noor, and clear signs of peace and tranquillity.

Asr salaah in the Jami Musjid was at 5.45 p.m., so the janaaza was lifted up at about 4.45, in order to reach there on time. Because of the excessive crowds, long bamboo sticks were tied to either side of the bier, thus allowing many people to carry the janaaza at one time. Though the distance from the house to the Jami' Musjid is short, it took over 30 minutes to reach it. By that time the Musjid had already filled to capacity, and people were still coming in droves from all parts of the country. This was the largest funeral ever to be witnessed in Sukkur.

After the Asr salaah was completed, Bhaijaan, Hazrat Wala's eldest son, lead the funeral prayers of his illustrious father. Immediately afterwards, the crowd surged forward to take up Hazrat's janaaza for the final leg of this earthly travel. A little further on, several vehicles were waiting to transport people to the place of burial. Hazrat's janaaza, too, was taken by vehicle towards his final resting place. The writer, assisted by my brothers, Bhaijaan, Abdul-Majid, and Abdul-Baasit, as well as Shaikh sahib and Dr. Saabir were responsible for taking Hazrat down into the grave. The last rites of turning the radiant face towards the qiblah was performed by Dr. Saabir sahib and Bhaijaan. Again, due to the massive crowd, the casting of the sand took very long. It was well into Magrib time when the grave was finally filled. Magrib Salaah was performed nearby, after which the crowds made their way back in a procession that epitomised the sadness and grief that had struck at the roots of the community.

آسودگانِ خاک میں شامل ہوا ہے کون
آپے میں اپنے شہرِ خموشی نہیں رہا

"Who has joined the happy residents of the soil?
The residents of the silent city (graveyard) are besides themselves
with joy."

گلشن کی فضا صدیوں مجھے یاد کرے گی
کلیوں کو میں خونِ جگر دے کے چلا ہوں

The ambience of this garden shall remember me for centuries to come;
I have left after watering its flowers with the blood of my heart.

Finally, respected readers are asked to make as much *iesaal-e-thawaab* as possible for our honourable Hazrat.

A DUA

اَللّٰهُمَّ اغْفِرْ لَهُ وَاَرْحَمْهُ وَعَافِهِ وَاَعْفُ عَنْهُ
وَاکْرِمْ نُزْلَهُ وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ
وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا
نَقَّيْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ وَاَبْدِلْهُ
دَارًا خَيْرًا مِنْ دَارِهِ وَاَهْلًا خَيْرًا مِنْ اَهْلِهِ
وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَاَدْخِلْهُ الْجَنَّةَ وَ
اَعِزَّهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ
اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ

Translation

O Allah! Forgive him and have mercy upon. Grant him protection and overlook his shortcomings. Honour his visit, make spacious his place of entry, and bath him with water, ice, and snow. Cleanse him from sins like a white garment is purified from dirt. Grant him a home better than the first, and a family better than the first, and a wife better than the first. Enter him into Paradise, and protect him from the punishment of the grave, and the punishment of the fire of Hell.

O Allah! Do not deprive of us of his reward, and do not expose us to fitnah after him.

Written by (Moulana) Abdul-Baari (the noble son of Hazrat
Wala *rahmatullahi alaihi*)

Servant of Khanqah Maseehiyyah

Bagh Hayat

Sukkur, PAKISTAN

A LIST OF HAZRAT WALA'S KHULAFAT

PAKISTAN

MUJAZEEN-E-BAY'AT: KHULAFAT WHO WERE GRANTED PERMISSION TO CONDUCT BAY'AT

- | | |
|---|--|
| 4) Mufti Muhammad Tayyib sahib | Jamia Islamiyya,
Faisalabad |
| 5) Doctor Muhammad Sabir sahib | Bagh Hayat, Sukkur |
| 6) Sayyid Shafee Ahmad | Islamabad |
| 7) Qari Rif-atul Haq sahib | Jamia Quraniya, Karachi |
| 8) Hajee Naeem Rashid sahib | Karachi |
| 9) Hajee Dr. Adam Khan sahib | Karachi |
| 10) Hajee Iqbal Mateen sahib | Karachi |
| 11) Moulana Shamsud-Deen sahib | Madani Musjid, Lahore |
| 12) Hajee Abdul Majeed Maiman sahib | Sukkur |
| 13) Moulana Muhammed Anwar sahib | Jami Musjid Noor,
Gulistan Colony, Lahore |
| 14) Shaikh Muhammad Farouq sahib | Bilal Medical Store,
Sukkur |
| 15) Moulana Asghar Khan sahib | P. O. Box 31506, Jeddah
21418, Saudi Arabia |
| 16) Dr. Muhammad Nizamud-Deen
Siddeeqi | Naazimabad, Karachi |
| 17) Sayyid Ali Hasan Barlawi sahib | Old Sukkur |
| 18) Moulana Muhammad I'jaaz sahib | Musjid Fazl, Hafizabad
Road, Gujranwala |
| 19) Hajee Muhammad Zubair sahib | Karachi |
| 20) Qari Muhammad Azeem sahib | Bagh Hayat, Sukkur |
| 21) Moulana Muhammad Hanif sahib | Sukkur |
| 22) Hajee Shihabud-Deen Shaikh | Shuhadaa Court, Karachi |
| 23) Hajee Ali Jaan sahib | Karachi |
| 24) Hajee Muhammad Rafeeq sahib | Sukkur |
| 25) Hajee Ali Akbar sahib | Karachi |
| 26) Moulana Muhammad Ishaq sahib | Musjid Riyaaz Hanafi, |

27) Qari Rahmatullah sahib

Sukkur
Musjid Madinah Town,
Faisalabad

**MUJAAZEEN-E-SUHBAT - KHULAFAT WHO ARE ALLOWED TO
CONDUCT MAJLIS, BUT NOT BAY'AT**

- | | |
|-----------------------------------|------------------------------|
| 1) Hajee Muhammad Sabir Aligari | Sukkur |
| 2) Mufti Muhammad Taariq sahib | Jamia Majeediyya,
Karachi |
| 3) Moulana Muhammad sahib | Jamia Islamia, Faisalabad |
| 4) Moulana Saeed Ahmed Farouqi | Jamia Islamia, Faisalabad |
| 5) Hajee Muhammad Zareef Farouqi | Karachi |
| 6) Hajee Muhammad Arif sahib | Baluch Colony, Karachi |
| 7) Dr. Muhammad Abduh Malik | Islamabad |
| 8) Moulana Rabb Nawaz Abbasi | Bahawalpur |
| 9) Hafiz Khadimud-Deen sahib | Bahawalpur |
| 10) Abdus-Sattar sahib | Rahimyar Khan |
| 11) Hajee Muhammad Wasim sahib | Karachi |
| 12) Hajee Muhammad Anwar sahib | Karachi |
| 13) Hajee Fazlur Rahman sahib | Karachi |
| 14) Hajee Nur Muhammad sahib | Karachi |
| 15) Muhammad Umar sahib | Karachi |
| 16) Moulana Muhammad Javed Maiman | Karachi |
| 17) Hajee Muhammad Ilyas sahib | Sukkur |
| 18) Hajee Shareefur Rahman sahib | Sukkur |
| 19) Master Manzoor Ahmed sahib | Sukkur |
| 20) Hajee Muhammad Iqbal sahib | Sukkur |
| 21) Wasi Muhammad sahib | Sukkur |
| 22) Khurshid Ahmed Awaan sahib | Shikarpur |

INDIA

MUJAAZEEN-E-BAY'AT

- | | |
|-------------------------------|------------------------|
| 1) Moulana Abdur Raheem sahib | Jalalabad |
| 2) Dr. Muhammad Naeem sahib | Phulut, Muzaffar Nagar |

3) Dr. Muteeur Rahman sahib

Bangalore, South India

MUJAAZEEN-E-SUHBAT

- | | |
|----------------------------------|-----------|
| 1) Moulana Muhammad Irfaan sahib | Firozabad |
| 2) Moulana Aas Muhammed sahib | Delhi |

SOUTH AFRICA

MUJAAZEEN-E-BAY'AT

- | | |
|----------------------------------|------------------|
| 1) Hazrat Yusuf Nolacki | Lenasia |
| 2) Al-Haj Yusuf Kathrada | Verulam |
| 3) Moulana Nazier Ahmed Desai | Port Elizabeth |
| 4) Moulana Farouq Bobat | Durban |
| 5) Muhammad Bulbulia | Lenasia |
| 6) Hafiz Qasim Paruk | Pietermaritzburg |
| 7) Dr. Ismail Tootla | Pietermaritzburg |
| 8) Moulana Cassim Maiter | Durban |
| 9) Moulana Uthman Kadwa | Umzinto |
| 10) Al-Haj Ismail Karolia | Brixton |
| 11) Mufti Muhammad Saeed Bodiat | Nigel |
| 12) Al-Haj Rashid Ahmed Cassojee | Nigel |

MUJAAZEEN-E-SUHBAT

- | | |
|--------------------------------|------------------------|
| 1) Moulana Yunus Bobat | Durban |
| 2) Mufti Siraj Desai | Port Elizabeth |
| 3) Moulana Bashier Haffjee | Rustenburg |
| 4) Moulana Yacoob Abdul Gafoor | Zakariya Park, Lenasia |
| 5) Moulana Adiel Jowhaar | Cape Town |
| 6) Moulana Muhammad Akoonjee | Pietermaritzburg |
| 7) Abdul-Hafeez Bulbulia | Lenasia |

UNITED KINGDOM

MUJAAZEEN-E-BAY'AT

- | | |
|-------------------------------------|---------|
| 1) Moulana Muhammad Ayoob Surati | Batley |
| 2) Mufti Faheem Mayet | Batley |
| 3) Moulana Manzoor Ahmed Al-Husaini | London |
| 4) Moulana Hashim Rawat | Walsall |

MUJAAZEEN-E-SUHBAT

- | | |
|------------------------------|-----------------------|
| 1) Moulana Sulaiman Bodiat | Madina Musjid, Batley |
| 2) Mufti Yusuf Sacha | Batley |
| 3) Qari Muhammad Hanif Patel | Batley |
| 4) Moulana Sulaiman Makda | Batley |
| 5) Moulana Ismail Dhorat | Leicester |

REUNION

MUJAAZEEN-E-BAY'AT

- | | |
|-------------------------|-----------|
| 1) Moulana Ishaq Gangat | St. Peter |
| 2) Moulana Yacoob Mulla | St. Denis |

MADAGASCAR

- | | |
|-----------------------------------|----------------------------------|
| 1) Moulana Sulaiman Ahmed Maicrot | Hanafi Jami Musjid,
Toamasina |
|-----------------------------------|----------------------------------|

CANADA

- | |
|--|
| 1) Hazrat Moulana Abdullah sahib Kapodarwi |
|--|
-

THOSE KHULAFAT THAT HAVE PASSED AWAY

- | | |
|---|------------|
| 1) Moulana Hashmat Ali Mazaahiri | Karachi |
| 2) Shah Muhammad Gulzaar sahib | Sukkur |
| 3) Hazrat Hajee Abdur Razzaq sahib Shaheed | Lahore |
| 4) Hazrat Al-Haj Sayyid Shafeeq Ahmed Sahib | Rawalpindi |
| 5) Hazrat Hajee Tajud-Deen sahib | Lahore |
-

In the Name of Allah, Most Gracious, Most Merciful

A brief account of the life and final moments of a famous personality in the Imdaadiyyah Ashrafiyya Order, viz.:

Shafeequl-Ummat Hazrat Moulana

Shah Muhammad Farouq sahib,

(May Allah illuminate his resting place)

eminent Khaleefa of

Maseehul-Ummat Hazrat Moulana

Shah Muhammad Maseehullah sahib

(May Allah illuminate his resting place forever).

*Prepared by Moulana Abdul Baari sahib, the
noble son of Hazrat Wala*

Translated by the Mureeds of Hazrat Wala

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GLOSSARY OF ARABIC/URDU TERMS

Shafiqul-Ummat	Kind to the Ummat A title given to Hazrat Hajee Muhammad Farooq sahib
Hazrat	A respectful address meaning sir or eminence. Sometimes used with Wala , also meaning sir or master, for added respect.
Maseehul-Ummat	The Comforter of this Ummat, a title awarded to Hazrat Moulana Maseehullah.
Majlis, plural Majaalis	The discourse or informal discussion of the Shaikh.
Khalifa	A man who the Shaikh appoints as his deputy, and is allowed to instruct and discipline mureeds, as well taking the bay'at from them.
Akhlaaq	Good character and behaviour. Similarly abstaining from evil and sin is also termed akhlaaq
Buzrug	A Persian word meaning, saintly person, a wali, or dervish.
Auliyyaa	Plural of wali, a friend and devotee of Allah
Tasawwuf	That branch of Shariah which deals with man's spiritual character.
Akaabir	Ulema, Buzrugs, pious people of the past
Ahlullah (Ahlu-Allah)	Pious, Special friends of Allah



FOREWORD

A SHORT BIOGRAPHY OF HAZRAT HAJI MUHAMMAD

FAROUQ SAHIB (*rahmatullahi alaihi*)

Hazrat Moulana Muhammad Farouq sahib was born in Aligarh, India on 29 Zhul-Hijja 1361 A.H. (6 January 1943). After the partition of India and the subsequent creation of Pakistan in 1947, Hazrat's entire family migrated to Pakistan, where they settled in a historical city called Sukkur, situated on the West bank of the Indus river in the Sind Province of Pakistan. According to the elders in the family, Hazrat was blessed from childhood with noble temperament, courage, and virtue. Signs of righteousness and virtue were discernable from birth, as attested to by his abundant association with the *Ahlullah* (Pious servants of Allah) at a tender age.

THE START OF A SPIRITUAL QUEST

The spark of Divine Love that glowed in his heart, was kindled into a burning flame at the young age of 12, when he attended the majlis of Hazrat Shah Abdul-Gani sahib Phulpuri (*rahmatullahi alaihi*) when the latter visited Sukkur for fifteen days. Hazrat Phulpuri, who is the khalifa of Hazrat Moulana Ashraf Ali Thanwi, held discourses comprising tafseer lessons of Surah Faatiha and poems from the famous Mathnawi Shareef of Moulana Jalalud-Deen Rumi. In these *majaalis* Hazrat Phulpuri sahib stressed upon one theme: "Establish links with the favoured servants of Allah (i.e. the *Ahlullah*)!" After attending these *majaalis* Hazrat developed the yearning to become "a man of Allah" and to enter the circle of the "favoured ones". Hazrat became obsessed with the quest for a true spiritual guide. He found no peace, nor was there any let-up, until eventually Almighty Allah guided him to his goal. At the little age of 12 he came into contact with Hazrat Maseehul-Ummat, Moulana Muhammad Maseehullah sahib (*rahmatullahi alaihi*) of Jalalabad, India. Since Hazrat Maseehul-Ummat also hailed from the

town of Aligarh, an acquaintance was already established, as well as ties with the family elders.

A STRONG BOND WITH HIS SHAIKH

After the *bay'at* with Hazrat Maseehul-Ummat and the initiation of formal spiritual links at the tender age of 12, Hazrat became like a household member of the *Maseehiyya* family. From day one Hazrat Maseehul-Ummat had unbounded love and compassion for him, and treated him with much grace and favour. In reciprocation, Hazrat himself had tremendous love and faith in his Shaikh. He was infatuated with his Shaikh, and had sacrificed himself for his service. Hazrat was naturally gifted with a pure heart, and the companionship of Hazrat Maseehul-Ummat provided further adornment. The time, therefore, dawned when Hazrat became the exponent of the knowledge of Maseehul-Ummat, and thousands of lost souls discovered the road to their destination from this beacon of guidance. He remained in the company of Hazrat Maseehul-Ummat with unflinching loyalty and love for forty years.

Although our Hazrat lived in Pakistan and Hazrat Maseehullah (*Rahmatullahi alaihi*) lived in India, Hazrat would visit his Shaikh on a yearly basis, at times spending up to three months in Jalalabad, the maximum extent of his visa.

THE ALIM COURSE

Hazrat studied up till Mishkaat (the penultimate year of the Alim course) in his home town under local Ulema. For Bukhari, Hazrat went to Jalalabad. Since the Indian visa was valid for only three months, he completed this final year over a period of three years. Each year he spent three months in the company of his Shaikh in India, while also attending the Bukhari lectures of Hazrat Moulana Maseehullah (*rahmatullahi alaihi*). For the first year he spent the first three months in Jalalabad while attending the Bukhari lectures, the next year he spent three months during the middle, and the third year he came towards the end of the year, thus participating in the completion of Bukhari under his Shaikh.

In this manner he completed a full year of hadith lessons.

CONTINUING THE WORK OF HIS SHAIKH

Hazrat lived for only six and a half years after the death of his Shaikh, but in this short period he worked day and night, with remarkable zeal and enthusiasm, to expand and promote the teachings of his Shaikh. He worked tirelessly through heat and cold, wind and rain, sacrificing almost everything on this mission. He always used to say: "Just as my Shaikh was pleased with me in this world, I want him to be pleased with me in the hereafter too. And, certainly, the Pleasure of Allah is based on the pleasure of my Hazrat." Allah Ta'Ala had blessed Hazrat with an excellent memory. He remembered each and every statement of his Shaikh, with days, dates, and places. Hazrat was a singularly unique personality, who simultaneously fulfilled the tasks of lecturing, propagation, writing, research, and ministering spiritual reformation. He was humility and compassion personified. Allah had blessed him with a sympathetic heart. Hazrat was most compassionate to the seekers of spiritual reformation, and he used to always say: "They must be treated with pure compassion, and nothing else." His life style was a representation of the love for Allah and His Rasool.

CONNECTION AND LOVE FOR RASOOLULLAH ﷺ

On several occasions in his lifetime, during sleep or while awake, Hazrat was blessed with the vision of **Rasoolullah ﷺ**. Throughout his life he repeatedly visited the blessed resting place of Nabi-e-Kareem ﷺ in Madinah Tayyibah with great fervour and passion. After each trip to Madinah, he remained anxious to return once more. Adherence to the sunnat had become his nature. His temperament had been blended with the priceless components of love for Allah and adoration for His Rasool. Hazrat always explained the three objectives in his life:

- 1) **Service to the creation of Allah.**
- 2) **Propagation of Tasawwuf.**
- 3) **Visiting the Haramain (Makka and Madinah).**

CHARACTER AND NOBLE MANNERS

Allah Ta-Ala made Hazrat the epitome of Tawaadu' (humility). He possessed matchless humility, which permeated his very being. Annihilation of the ego and self-effacement were dominant in his nature. Even in his teachings he emphasized the acquisition of humility. He used to say: "*Among the noble traits through which Islam spread, the basic and fundamental quality was humility (Tawaadu') .*" He also said: "*If you wish to gauge what a person has achieved spiritually, then simply ascertain to what extent has he annihilated himself.*" In other words, *the degree of self-effacement is the degree of achievement. And, the more one achieves, the more humility develops. What is achievement? It is nothing but self-effacement. And what is self-effacement? It is spiritual achievement.*"

Almighty Allah had gifted Hazrat with a very attractive and charismatic nature. Whoever met him just once, would be captivated by his character, and compelled to maintain this relationship. Hazrat possessed an effective style and pleasant mode of inter-reaction with people. When he said something, it would become embedded into the heart.

His generosity too, was unique. He possessed a heart full of sympathy towards others, and fear for Allah. He assisted the widows and the destitute without the knowledge of anyone. He took over debts of students, spent with an open heart on matters of Deen and in public amenities. The state (maqaam) of dua and supplication was conferred upon him, hence he was *mustajabud-da'waat* (one whose dua is quickly accepted). He made sincere and heart-rendering dua for his friends, associates, and the whole Muslim world, in every single issue that affected them.

ACCEPTANCE AMONG THE AKAABIR

Hazrat had the honour of visiting and benefiting from the company of more than forty of Hazrat Thanwi's khalifas, and as such, he had gained the complete confidence of the Akaabir. In 1985, upon an invitation from the khalifa of Hazrat Thanwi, Hazrat Moulana

Muhammadullah sahib, more famously known as *Hafijee Huzoor* (rahmatullahi alaihi), our Hazrat travelled to Bangladesh. In a public gathering where Hazrat was present, Hazrat Hafijee Huzoor made the following remark: *"It appears as if today my Hazrat (i.e. Hazrat Thanwi) himself is present here!"*

All his seniors and contemporaries had great faith in his method of spiritual discipline, so most of them would send their followers to Hazrat to spend some time in his illustrious company.

HIS DEMISE

On Thursday night, 20 Muharram 1420, corresponding to 6 May 1999, Hazrat Hajee Muhammad Farouq sahib boarded the Sukkur Express from his hometown bound for Karachi. On this journey, Hazrat suffered a fatal heart attack. At his side during these last moments was his faithful aide and servant, Dr. Muhammad Sabir sahib. When it was apparent that these were his final moments, Hazrat asked Dr. Sabir sahib to make him sit up. He then began reciting the Kalimah loudly. Gradually his voiced faded away, but the lips kept moving in the zikr of Allah. No sound could be heard. Hazrat's gaze was fixed to one side. The last words that were heard from Hazrat's lips were: **'Makka, Madinah'**. It was as if visions of these sacred places were brought before the eyes of Hazrat Wala. The lips were still engaged in zikr, but no sound emanated. **Then, at about 2 a.m. on the Friday morning, in a final gesture of pure tauheed, Hazrat Wala raised aloft his forefinger, the finger of Shahaadat, pointing it skywards, as the rooh left its earthly body and proceeded towards the "Friend on High"!** This occurred between the towns of Nawabshah and Shaddadpur. Hazrat's blessed body was brought back to Sukkur via an ambulance. It is significant that Hazrat passed away on a Friday, which is the day his Shaikh too, passed away. In addition to this there are the great virtues of dying on a Friday as mentioned in the hadith shareef.

The largest ever janaaza to be witnessed in Sukkur was performed after the Asr salaah on the same Friday. Abdul-Mu'eed, Hazrat Wala's eldest son, lead the funeral prayers of his illustrious father. Immediately

afterwards, the crowd surged forward to take up Hazrat's janaaza for the final leg of this earthly travel. A little further on, several vehicles were waiting to transport people to the place of burial. Hazrat's janaaza, too, was taken by vehicle towards his final resting place. All four of Hazrat's sons, along with two aides, were responsible for taking Hazrat down into the grave. The last rites of turning the radiant face towards the qiblah was performed by Dr. Saabir sahib and Abdul-Mu'eed. Again, due to the massive crowd, the casting of the sand took very long. It was well into Magrib time when the grave was finally filled. Magrib Salaah was performed nearby, after which the crowds made their way back in a procession that epitomised the sadness and grief that had struck at the roots of the community.

Hazrat was survived by both his parents, his wife, 4 sons, 1 daughter, 2 brothers, and a sister. In fact, Hazrat was the first of his family to depart from this world, perhaps to prepare in advance the dwellings of his pious family in Jannah, Insha-Allahul-Azeez. And pious they really are. Those who have had the honour of visiting Sukkur will testify to the wonderful character and manners of this noble family. All this bears ample testimony to the crowning of Hazrat's efforts in *islaah* and *tarbiyat*. May Allah assist us in perpetuating the lofty ideals of Hazrat in this field, aameen.

A NOTE FROM THE PUBLISHERS

Ifâdât-e-Fârooqi is a series of discourses in the Urdu language delivered by his eminence, Shafiqul-Ummat, Hazrat Moulana Muhammad Farouq sahib (*rahmatullahi alaihi*), the distinguished khalifa of Maseehul-Ummat Hazrat Moulana Muhammad Maseehullah (*rahmatullahi alaihi*). Our Hazrat travelled quite extensively in the course of his mission to spread the teachings and spiritual instruction of his Shaikh, the said Hazrat Maseehul-Ummat. Almost all the lectures and talks conducted by him on these journeys were recorded in writing and on cassette. Needless to say, Hazrat also conducted daily Majlis in his hometown Sukkur, (Pakistan), when not on travel. These talks were also recorded in the above manner.

The publication of these majaalis (discourses) in book form was undertaken, with Hazrat's advice and good counsel, by Hajee Muhammad Zhareef Farooqi of Karachi, Pakistan, a khalifa of our Hazrat and director of the publishing company called Maktaba-e-Noor, whose very establishment was for the purpose of reproducing publications of our Hazrat Wala and other senior Auliya of the Order. Through the Grace of Allah, and the efforts of brother Zhareef, this anthology, appropriately called *Ifâdât-e-Fârooqi* was thus launched, in which as many of Hazrat's talks as possible would be made available to the Urdu speaking public. Since most of Hazrat Wala's talks were not very lengthy and protracted, it was possible to publish several discourses in one volume. Hence, the series of *Ifâdât-e-Fârooqi* was introduced in part form, with one part or volume consisting of three to four majaalis. At the time of going to press, ten volumes have already been produced. As a matter of interest, the term *Ifâdât* (pronounced Ifaadaat) means to convey benefit, or to benefit, while the term *Fârooqi* is a reference to our Hazrat's name, Muhammad Farooq. The syllable *e* between the two words represents the *zer* or *kasra* normally placed between adjectives or possessive nouns in Urdu. Hence, the combined meaning of this term is: *Beneficial advice of Farooq*. How apt a title indeed.

After Hazrat Wala's travels to Western Countries such as South Africa, London, Australia, Canada, etc., and the acclaim and acceptance

that he enjoyed in these lands, the need was perceived, quite urgently I might add, for these talks to be translated into English. In fact, it would not be an exaggeration on my part if I said that such need was motivated more by public demand than anything else. And this had a great deal to do with the charisma and captivating aura with which Almighty Allah had blessed our Hazrat, much of which has already been explained. Reminiscent of his *Akaabir* or pious predecessors, Hazrat strove to project the sublime and divine character of Islam. In so doing, Hazrat revived a section of the Sunnah that was in danger of being woefully discarded or abandoned. Let us recall the statement of *Khadimun-Nabi* Sayyiduna Anas (ؓ), who, while quoting from his Master, said: **"Exalted Akhlaaq is among the a'maal of Jannah."** (*Majma'uz Zawaa'id*). Revival of the akhlaaq of Rasoolullah ﷺ is revival of the sunnah.

The success of Hazrat in his relation to people was based firmly on his wonderful akhlaaq, character that personified the Sunnah of Our Master ﷺ. Another majestic feature in his life which conquered the hearts of people, was his characterization of the distinctive style of his Shaikh, the final authority on Tasawwuf, Hazrat Shah Muhammad Maseehullah (May Allah illuminate his abode forever and forever). Hazrat Wala had an obsession, a passionate and ecstatic obsession, to promote and promulgate the spiritual style of his Shaikh, and transport it to the rooftops of the world. While we are sure the former has been accomplished, only time will tell whether the latter, too, has been achieved. However, Muslims who knew Hazrat Maseehul-Ummat, had now for the first time in their lives really understood this great man, for they were able to see the reality of Hazrat Maseehul-Ummat's life and mission through the vision of Hazrat Shafiqul-Ummat. Allah bless him for this, and elevate his ranks in the hereafter, aameen.

Hazrat also possessed the unique ability to convey highly complex issues of Tasawwuf to the general Muslim public in simple, easy-to-understand terminology. Intricate and esoteric meanings were rendered in the language of the laymen, while seekers of spiritual reformation were being spiritually revamped without even realising it.

Such was the potent effect of Hazrat's talks, that people struggling with seemingly incurable spiritual maladies, were suddenly finding the courage to combat the same, just by sitting in Hazrat's company and listening to his talks.

For years now Tasawwuf had become a subject of obscurity and mystery to many Muslims. This perception has changed tremendously since our Hazrat embarked on this noble mission of spreading these teachings as acquired and learnt from his Shaikh during his 32-year association with him. For the record, Tasawwuf is another name for that branch of Shariah which deals with one's akhlaq and character, of which The Quran and Hadith speak abundantly. A careful and unbiased study of these discourses will open up to the reader a new vista of understanding as regards this important, yet sadly neglected aspect of Islam. From the above manifesto of his mission, as well as from details enlisted in his biography, the importance and need for this translation can be gauged quite clearly.

The publication before you is the English translation of the anthology of lectures named *Ifâdât-e-Fârooqi*, referred to earlier. It is our intention to publish the English rendering in the same sequence as the original Urdu version. This publication, therefore, will also be released in parts, the first of which, *alhamdu-lillah*, is now in your hands. Readers are requested to make dua that Allah facilitates production of further publications, Insha-Allah.

We would like to offer a special word of thanks to all those who contributed to this publication in whichever way. We are sure such noble efforts will not go unrewarded by Allah. Moreover, from the *âlam-e-barzakh* we are certain the pleasure of Hazrat Wala will permeate our very existence in appreciation of these frail and feeble efforts from claimants to his following. May Allah grant us consistency, accept this work from us, and grant benefit to all who read these lectures.

Siraj Desai
Port Elizabeth
Rabiul-Awwal 1421 / June 2000

Majlis number 1

THE BLESSED DISCUSSION OF THE MASTER OF BOTH WORLDS

**FROM THE BENEFICIAL TEACHINGS OF
SHAFEEQ-UL-UMMAH HAZRAT MOULANA SHAH
MUHAMMAD FAROOQ SAHIB (rahmatullahi alaihi)**

**THE DISTINGUISHED KHALIFA OF
MASEEHUL UMMAH HAZRAT MOULANA SHAH
MUHAMMAD MASEEHULLAH SAHIB
(rahmatullahi alaihi)**

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ وَ عَلَى
 آلِهِ وَ أَصْحَابِهِ أَجْمَعِينَ - مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا
 أَبَدًا ، عَلَى حَبِيبِكَ مَنْ زَانَتْ بِهِ الْعُصْرُ - أَمَّا بَعْدُ :

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَرَفَعْنَا لَكَ ذِكْرَكَ

"And We have exalted for you your remembrance"

(Surah Alam Nashrah)

Through the Taufeeq of Allah and the Barakah of my Shaikh, in today's talk for my daughters and sisters I intend discussing some aspects pertaining to the birth, life, and death of the Master of both worlds, the Pride of all creation, the Mercy unto the universe, the Essence of all that exist, Hazrat Muhammad ﷺ. I have full hope that, as in the past, you will listen attentively and with total respect to these talks on Deen, and that your intention in doing so will be *islaah* or self reformation.

THE FOUR RIGHTS OF RASOOLULLAH ﷺ

When his blessed name is mentioned, one should say, with utmost love:

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Durood Shareef is an ordained right of Rasoolullah ﷺ over his Ummah. There are countless rights of Rasoolullah ﷺ that are binding upon the Ummah, which the auliya of Allah have summarised in the following

four points:

Love for the Master of both worlds ﷺ

Respect for him

Obedience unto Rasoolullah ﷺ

Reciting abundant durood upon him

We beseech Allah ta'ala to grant us his love, his respect, as well as obedience unto him. May He bestow upon us the ability to obey and follow Rasoolullah ﷺ. May Allah grant us the special ability to send as much durood upon him as possible.

THE BLESSINGS OF DUROOD SHAREEF

Durood Shareef is a great amal. For the day of Jum'ua, a thousand Duroods is prescribed in the books of Deen. One who reads a thousand Duroods on the day of Jumu'ah will not leave this world until he has been shown his abode in Paradise. A buzrug once fell ill and became quite serious. On seeing the grief of those around him, he said, "There is no need to be perturbed for I am not about to leave the world as yet. I say this with certainty because it has always been my habit to recite a thousand Duroods every Friday and, as per the promise, I must be shown my abode in Jannat. But this has not yet been shown to me. So rest assured, I am not going to leave the world just now. When I see my abode in Jannat, only then shall I depart."

There are numerous virtues of Durood Shareef. It appears in the hadith shareef that one who recites Durood eighty times on Jumu'ah, after the Asr prayers, Allah Ta'ala will grant forgiveness for eighty years of sins, and will grant the reward of eighty years of worship.

I have come across an amazing narration wherein it is stated that, when a servant of Allah sends Durood upon **Rasoolullah ﷺ**, Allah Ta'ala appoints seventy thousand angels for the specific task of sending Durood and mercy upon such a servant.

There is also the very famous narration that states, for one Durood, the sender receives ten Duroods. And for one Salaam upon

Rasoolullah ﷺ, ten Salaams descend upon the sender.

THE BENEFITS OF DUROOD SHAREEF

There is great blessing and good in Durood Shareef. Physical disabilities and deficiencies are eliminated, acquiring sustenance becomes easy, one does not fall prey to hardships, one is protected from illnesses such as paralysis, strokes and polio. Through the blessing of Durood Shareef life-span increases, knowledge increases, sustenance increases. There is great goodness and blessing therein. And why not, when it is the greatest of good deeds. May Allah Ta'ala grant you the Taufeeq (ability) to continue reciting Durood Shareef with regularity. Through the blessings of Durood Shareef the *Ummatee* acquires a distinctive connection with the court of Risaalat (Prophethood). The angels mention by name and parentage the person who sends Durood: "O Messenger of Allah! This gift has been sent to you by so-and-so, an Ummatee of yours" The gaze of grace from **Rasoolullah** ﷺ is now focused towards him."

Moulana Muhammad Ali Jauhar made a wonderful observation in the following couplet:

بے مایہ سہی لیکن شاید وہ بلا بھیجیں
بھیجیں ہیں ہم نے بھی درودوں کی کچھ سوغاتیں

*Destitute though I am, perhaps he will send me an invitation,
For I, too, have sent some exquisite gifts of Durood!*

It is indeed a tremendous feat for a sinner among the Ummat to send into the august presence of **Rasoolullah** ﷺ such gifts and presents of Durood Shareef. No matter how much gratitude one expresses for this *taufeeq*, it is still too little. The fact of the matter is that the connection with Durood Shareef which we supposed to have, is just not there. It is

clearly stated in the Hadith Shareef, that one who has strayed from Durood Shareef has strayed from Jannah. Whenever the blessed name is mentioned, say:

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Reciting this durood once earns the reward of 80 good deeds.

THE BLESSED TREE

The blessed name of Allah's messenger is Muhammad ﷺ. The sweetest of names is Muhammad ﷺ, the loftiest of all names is Muhammad ﷺ. His father's good name was Abdullah and his grandfather's name was Abdul Muttalib. Abdul-Muttalib's father's name was Haashim, who was the son of Abd-e-Manaaf. My beloved daughters, it is a *mas-ala* of the Shariah, that to remember the genealogical tree of **Rasoolullah** ﷺ up to this level is necessary. His father's name was Abdullah, grandfather's name was Abdul Muttalib, great grandfather's name was Haashim, great-great grandfather's name was Abd-e-Manaaf. To remember this much is necessary, from the *mas-ala* point of view.

His mother's name was Aamina. Subhaan-Allah! What a beloved name! Aamina's father, the maternal grandfather of Allah's Beloved Messenger ﷺ is Wahb, whose father's name is also Abd-e-Manaaf and mother's name Zahra. This Abd-e-Manaaf and the Abd-e-Manaaf who appears in the paternal ancestry are not the same. These are two different people.

He was born on Monday 20th April 571 of the Christian era and this was during the year of the elephants. This was the year in which Abraha marched with his army of elephants against the Ka'bah. The Islamic month was Rabiul Awwal, and the day was Monday.

There is some difference of opinion regarding the date of birth. Some have tabled it as the 12th, some as the 8th, others as the 10th, though it does not make much difference. Even if one accepts it as the

12th, there is no major difference.

THE GOOD FORTUNE OF HALEEMA

When **Rasoolullah** ﷺ turned five, Hazrat Haleema returned him to the care of his beloved mother. It was a common procedure among the Arabs that wet-nurses from the outlying areas would come and fetch the children from the cities to give them better nourishment and upbringing. The well-to-do families in cities used to send their children into the deserts and villages for this purpose. Hazrat Haleema, too, had taken **Rasoolullah** ﷺ along with her. As mentioned before, this was the cause of great blessing for her. Her animals started producing more milk, grass and vegetation began growing abundantly in the vicinity, and there was lots of *barkat* in food. When **Rasoolullah** ﷺ used to sit down for meals, everybody present ate to their full. Hazrat Haleema used to instruct her children, "Do not eat without the presence of your brother from Makka, for when he is present we all eat to our full, in spite of which food is still left over." Even the weak and frail animals were strengthened. By the presence of *Rahmat-e-Kaainaat* (the Mercy of the creation), countless mercies descended upon the household of Hazrat Haleema (*radhiyallahu anha*), who nurtured him with great love.

THE INCIDENT AT ABWAA

When Allah's beloved Messenger ﷺ was six years old he accompanied his beloved mother on a trip to her ancestral home among the Banu Najjaar in Medina Tayyibah. After spending about a month there, on the return trip she took ill at a village called Abwaa near Mastoorah, which is still in existence today. Umme Aymon, a famous woman among her family, was Hazrat Aamina's companion on this journey. She lived till a very old age, and it was she who delivered Hazrat Fatima to her husband Ali (ؑ) when they married. Hazrat Aamina's health worsened, and eventually she passed away and was buried in this little village called Abwaa.

Allah's beloved was six at the time. He was hale and hearty, and possessed a sound mind and intellect. His father, whom he had never seen at all, passed away in Madinah even before his birth. However, the grief **Rasoolullah** ﷺ really suffered was the loss of his mother at the tender age of six. It was left to Hazrat Umme Aymon (*radhiyallahu anhaa*) to take Hazrat Muhammad ﷺ, who cried profusely at the time, under her wing of guardianship.

THE BLESSINGS OF THE SEERAT-UN-NABI ¹

It is indeed a very true observation, that the entire mankind derives happiness and comfort through the blessed biography of Allah's Messenger. The cure to the ailing human race is found in this blessed biography, and even for the orphan this life-story is a treasure of consolation, irrespective of which aspect of this biography one studies. The Ummat derives *aman* (peace and protection) from the darling of Aamina, and *hilm* (tolerance) and *sabr* (patience) is acquired from the life of he who was nurtured and reared in the lap of Haleema.²

UNDER THE SHADOW OF GRANDFATHER AND UNCLE

Umme Aymon (*radhiyallahu anhaa*) provided great consolation and reassurance to the Noble Messenger, with words such as, "My boy, do not become distressed at such matters for this was the decision of Allah." First **Rasoolullah** ﷺ was orphaned from his father, and now even the shadow of his mother had lifted from above his head. Umme Aymon cared for him and brought him back to Makka Shareef. After the demise of Aamina, the role of nurturing fell to the lot of Abdul

¹ *Seeratun Nabi* means the life-story of Allah's Messenger.

² The employment of words by Hazrat to depict qualities and their derivation from names is indeed remarkable. *Aman* derives from the name Aamina, while *hilm* is a derivative of Haleema, and how appropriate is the application of both.

Muttalib who was an extremely loving grandfather. Two years later, at the age of eight, his grandfather also passed away. Consider for a while the tender age at which all this is happening. He was still in his childhood, and that too, in very early childhood. Upon the demise of Hazrat Abdul Muttalib he was transferred to the care of his uncle Abu Taalib, who began taking him along on business trips to *Shaam*, (Asia Minor, i.e. Syria and surrounding areas). This was even before the age of puberty, between the age of twelve and thirteen. On one such journey they encountered a Christian man of learning by the name of Buhaira, who was a monk. Upon casting his gaze on Allah's Messenger he immediately recognised him as the Final Messenger to this world. He advised Abu Talib to take special care of his nephew, for he was to become the Messenger of Allah to the last Ummat of this world. "This boy is going to be the Rasool of Allah!", he exclaimed. He also prevailed upon Abu Talib to take him quickly back to Makka, for the enemies of this boy were many. Abu Taalib acted upon this advice and forthwith sent him back to Makka Shareef.

TRADE EXPEDITIONS

Rasoolullah ﷺ was now an adult when a passage of strained financial circumstances passed over the household of Abu Talib. This prompted his uncle to say to him one day: "We are currently experiencing great difficulty in providing for ourselves. Khadija, a wealthy widow, sends trade expeditions to Syria. Whoever becomes her agent receives a handsome reward in lieu of his efforts. My desire, therefore, is that you too, should request her to place you in charge of one such goods caravan to Syria. Perhaps this will bring in some much needed financial relief.

Allah's beloved Messenger replied, "I shall not go on my own accord with this request to Khadija, but if she asks me herself, I will definitely accept and lead a trade expedition to Syria." Within a few

days Hazrat Khadija Taahirah ³ herself asked **Rasoolullah** ﷺ: "If you lead a business expedition on my behalf I will give you twice as much as I normally do to my other agents." **Rasoolullah** ﷺ took up the offer and proceeded with a consignment of goods to Syria. En-route he met another learned Christian and monk, named Nastoora. Nastoora also bore witness to his being a Prophet and Messenger of Allah.

On returning from this trip, **Rasoolullah** ﷺ married Hazrat Khadija (*radhiyallahu anhaa*). It was a union of great blessing. His age at the time was twenty five, while Hazrat Khadija was forty. She was fifteen years his senior and had been widowed twice.

The third marriage of Hazrat Khadija Taahirah took place with the master of both worlds, the beloved of Allah ﷺ. She had borne no children from her previous marriages. At the age of forty, Allah's Beloved ﷺ was blessed with *Nubuwwat* (prophethood). Solitude was made dear to him for which he spent much time meditating in the cave of Hira. Hazrat Khadija used to take food to him from time to time.

THE OCCASION OF ME`RAAJ

Rasoolullah ﷺ was fifty-two or fifty-three years old when he was blessed with the physical Me'raaj (ascension to the heavens) in Makka Shareef. Within a very small portion of the night he travelled from the Masjid-e-Haraam in Makka to Masjid-e-Aqsa in Jerusalem. In Masjid-e-Aqsa **Rasoolullah** ﷺ led all the *Ambiyaa* in Salaah. From there he proceeded to the heavens on high, the world beyond this physical abode. He was escorted and taken with great respect and honour until he reached *Sidratul-Muntaha*, the Lote Tree. He was then invited further ahead, where seventy thousand veils were lifted up. From among the multitude of Allah's creation spread throughout the universe, from among all the angels and all *Ambiyaa*, the honour of seeing Allah Ta'ala with the physical eyes went exclusively to the beloved of Aamina. Twice

³ A title of respect, meaning clean, pure.

on this night he saw Almighty Allah. He was also granted the honour of conversing directly with Allah Ta'ala and was directly invited to close proximity with Allah Ta'ala.

THE GIFT OF ME`RAAJ

During this auspicious journey the gift of five times daily Salaah for his Ummah was conferred upon him. Salaah was initially made compulsory fifty times a day, but upon the advice of Nabi Moosa ؑ, and after repeated requests, eventually forty-five Salaah were waived. In number the amount was reduced by forty five, in reward it remains fifty, and in practical fulfilment there are only five. From this we deduce that for every Salaah performed, the reward is multiplied ten fold. This was the Meccan era of our Master's life. The *mu'jizaat* (miracles) attributed to him are more than ten thousand.

MU`JIZAAT OF THE MASTER OF BOTH WORLDS ؑ

The greatest miracle is the *Quran-e-Majeed* and *Furqaan-e-Hameed*, the Personal Speech from the very Being of Allah Ta'ala. This Diven Speech was presented to every entity besides **Rasoolullah**, and all declined. No one was capable of bearing its load.

THE MIRACLE OF THE GLORIOUS QURAN

Remember! The other Divine Scriptures were without doubt Books of Allah Ta'ala, but the *Quran-e-Majeed* is both the Book of Allah and the Speech of Allah. It is the only Book which enjoys this two-fold honour, being the **Book** and the **Speech** of Allah. Besides it, all other books are without doubt Books of Allah, but none can be termed the Speech of Allah. This is a very fine difference.

What an enormous honour it is for this Ummah that Allah Ta'ala has blessed them with His Personal Speech. For this reason my spiritual elders made the observation that recitation of the *Quran-e-Majeed* is a spiritual and symbolic method of seeing Allah Ta'ala, for within the

Speech, the Speaker Himself is present. Yes, within the Speech the Speaker is present! Therefore, one should develop a strong connection with the *Quran-e-Majeed*, an increasingly intense connection. So, among the more than ten thousand miracles of **Rasoolullah** ؑ that have been enumerated, the greatest and most supreme is The Glorious Quran, that Special and Quintessential Speech of Allah Ta'ala. Thereafter, the next greatest miracle is the physical Me`raaj.

HIJRAT-MIGRATION TO MADINA TAYYIBAH

After receiving Prophethood **Rasoolullah** ؑ remained in Makka Mukarramah for a period of thirteen years, till the age of fifty-three. The Quraish of Makka, his tribe, and even some of his family relatives left no stone unturned in persecuting him. Upon the command of Allah Ta'ala he undertook the Hijrat, and after spending three days in the cave of *Thaur* proceeded to Madina Tayyibah. On the border of Madina Tayyibah is an area called Quba where he first stayed before entering Madina Tayyibah itself. This was where the very first Masjid in Islam was built. A piece of land was purchased for this purpose and **Rasoolullah** ؑ laid the foundation of this mosque with his own blessed hands. He also participated physically in its construction. Among the sacred places of Madina that are visited, this Musjid enjoys a very lofty rank. In fact, Musjid-e-Qubaa is second in rank to the Musjidun-Nabawi (The Mosque of The Holy Prophet). From among all the graves that are visited the best is the grave of *Sayyidush-Shuhadaa* (Chief of Martyrs) Hazrat Hamza (ؓ). It appears in the Hadith that one who makes wudhu at home, then proceeds to Musjid-e-Quba and offers two rak'ats salah therein, receives the reward of one Umrah. *The reward of an entire Umrah for just two rak'ats salah!* By Allah, it seems as if the entire locality of Qubaa is a special territory of Noor, and there is a constant descent of Divine, Celestial Light. Immediately upon entering that region the heart becomes enriched and enlightened with the remembrance and consciousness of Allah.

THE PILLARS OF ISLAM

After the five fundamental tenets of Islam, viz. Imaan, Salaah, Fasting, Zakaah and Haj, the institutions of Hijrat and Jihad will continue till the day of Qiyaamah. The above are the five famous *arkaan* or tenets of Islam, but in actual fact the *arkaan* are seven, the above-mentioned five, Hijrat and Jihad. Hijrat and Jihad are also prime objectives of this Ummat and these two a'maal will remain till Qiyaamat. **Rasoolullah** ﷺ thus left his birthplace and emigrated to Madina Tayyibah, which he now made his permanent domicile.

BADR AND ITS PARTICIPANTS

It was only the second year of the Madina sojourn, in the month of Ramadaan when the battle of Badr occurred. In this very first battle the Muslims were victorious. The state of gratitude (*shukr*) dominated the lives of the Muslims and out of joy they prostrate themselves before their Lord. As can be observed, happiness and the expression thereof are not forbidden in Islam. However, only that happiness is praiseworthy which is accompanied by the state of shukr or thankfulness. And happiness which is bereft of gratitude, and is instead accompanied by pride and boastfulness, is not only condemned, but should necessarily be shunned. In Islam celebration and rejoicing will be lauded when one is steeped in shukr (gratitude), and bows before Allah in gratefulness.

The battle of Badr was fought on the 17th Ramadanul-Mubaarak. At the time of proceeding to Badr the daughter of **Rasoolullah** ﷺ, Ruqayyah (*radhiyallahu anhaa*), was seriously ill. Allah Ta'ala had granted the son-in-law (Hazrat Uthman (رضي الله عنه)) and daughter of His Messenger the honour of two Hijrats, one to Abyssinia and the other to Madina Tayyibah. At the time of Badr **Rasoolullah** ﷺ prevented his son-in-law, Hazrat Uthmaan Ghani (رضي الله عنه) from participating in this battle so that he could take care of Hazrat Ruqayyah. In spite of the fact that he did not participate in this battle, **Rasoolullah** ﷺ informed the Sahaabah that Uthman is nonetheless counted among the Badri Sahaaba, since his non-

participation was due to a necessity, i.e., tending to the treatment of his wife, the beloved daughter of Rasoolullah ﷺ. Ponder this carefully, that because of a true quest and desire, even the absent is counted among the present. From among the spoils of war that were distributed to the participants of Badr, a similar share was allotted to Hazrat Uthman Ghani (رضي الله عنه) as well.

But there was a moment of tragedy. As the Badri Sahaabah were returning elated and buoyant over victory at Badr, they reached the famous cemetery Baqee', where they witnessed a burial in progress. It then became known that the beloved daughter of **Rasoolullah** ﷺ, Hazrat Ruqayyah (*radhiyallahu anhaa*) had passed away. Sand was being strewn onto her grave. Some Sahaabah were busy dusting off their hands after this burial just as this imposing army of Islamic Mujaahideen were making their way gratefully and victoriously into the city of Madina. Can one imagine the emotional suffering and pain, the inner torment that must have surged through the blessed heart of **Rasoolullah** ﷺ? On the one hand was the joy of victory at Badr, and on the other the grief of having lost a daughter.

THE CHILDREN OF OUR NABI ﷺ

Children were born only from his marriage to Hazrat Khadija. There is a difference of opinion on the number of children born to Hazrat Khadija (*radhiyallahu anhaa*). Regarding the number of daughters, there is no difference. It is unanimously accepted that the daughters numbered four, Hazrat Zaynab, Hazrat Ruqayyah, Hazrat Umme Kulthoom, and the leading lady of Paradise, Hazrat Faatima *az-Zahraa*. There is difference of opinion on the number of sons he had. Some scholars maintain that five sons were born to **Rasoolullah** ﷺ, while others say three. It appears as if the latter view is correct and that only three sons were born because two sons had two names each. The son named *Abdullah* was also referred to as *Tayyib*, while the son named *Qaasim* was also called *Taahir*. If the sons are counted in this

manner, they number five, considering each name separately. However, if the second name of each son is removed, the figure comes to three. Thus, the correct viewpoint, it appears, is that from the blessed womb of Hazrat Khadija (*radhiyallahu anhaa*) four daughters and three sons were born. Historians are unanimous that in total the number of children born in the blessed household of **Rasoolullah** ﷺ was eight. Seven were from Hazrat Khadija, while the eighth was born of the Shar'ee slave, the mother of the Believers, Hazrat Maariya Qibtiyah (*radhiyallahu anhaa*). The son born of her was named Ibrahim (ﷺ). Hazrat Maariya Qibtiyah belonged to the Coptic tribe (originally of Egypt), and was a slave in terms of the Shariah. This noble lady has the honour of being included among the mothers of the Ummah. The wives of **Rasoolullah** ﷺ numbered eleven in total including Hazrat Khadija (*radhiyallahu anhaa*), while the twelfth is Hazrat Maariya, his Shar'ee slave.

THE GRAVES OF THE UMMAHAATUL MU`MINEEN ⁴

The grave of Hazrat Khadija (*radhiyallahu anhaa*) is in Makka, while Hazrat Maymoona (*radhiyallahu anhaa*) lies buried at *Sarif*, a place just outside Makka on the road leading to Madinah. To the left of this area, which today is known as *An-Nawaariyah*, is a mountain, and at the foot of this mountain lies the sacred grave of Hazrat Maymoonah. Apart from these, the other nine *Ummahaatul- Mu`mineen* are all interred in Jannatul Baqee. The son of **Rasoolullah** ﷺ, Hazrat Ibrahim, who was born to Hazrat Maariya, passed away in Madina while still suckling and is also interred in Baqee' Shareef. (*May Allah be pleased with all of them*)

1 This Arabic term means: *The Mothers of the Believers*, referring to the Pure Wives of **Rasoolullah** ﷺ.

THE DATE WHEN HAJ WAS MADE FARDH

Haj was made Fardh in the eighth year Hijri. Among the laws of Islam, only Salaah was made fardh during the Meccan era, after which the command to emigrate to Madina was announced. All other laws and compulsory acts were revealed in Madina Tayyibah. Haj, as mentioned just now, was made Fardh during the eighth year of Hijri. In the ninth year Haj was fulfilled under the leadership of Hazrat Abu Bakr (ﷺ). The leader of hujjaj for the second Haj was the holy personage of **Rasoolullah** ﷺ himself. It was under his leadership that the Sahaabah performed this Haj.

Eighty days after this **Rasoolullah** ﷺ passed away from this world. It was the month of Rabiul-Awwal, and it was the same day and date on which **Rasoolullah** ﷺ was born. The very day, date, and month of his birth, were the same for his departure from this world.

KHAIR-UL-QUROON - THE BEST EXAMPLE FOR US

(Khairul-Quroon means the *the best of eras*)

The era of **Rasoolullah** ﷺ and the Sahaaba (ﷺ) spanned more than 150 years. This era of the Sahaaba is called *Khairul-Quroon* or the greatest of eras. How many people died and how many more were born within a period of 150 years? Do we have greater love for **Rasoolullah** ﷺ or do the Sahaaba have greater love? Do we have a better understanding of the Sunnah or did the Sahaabah have a better understanding of the Sunnah? It is evident that the Sahaabah had a better understanding of the sunnat, and a greater love for Allah's Messenger. Obedience to The Messenger and love for him were much more in them than in anyone else. So, as far as we are concerned, whatever these friends and close people of **Rasoolullah** ﷺ did, we, too, should do the same, and whatever they did not do, we should abstain therefrom. And that's it.

Indeed! Consider how many times did the Sahaaba witness the birthday of **Rasoolullah** ﷺ while he was still alive. 63 times! (This being

the age of our Rasool.) How many times did the anniversary of his death occur while the Sahaabah were still living? Approximately one hundred times! **Rasoolullah** ﷺ himself one day informed them, after making a special note of the day and date, that, "Exactly a hundred years from now, my last Sahaabi will die". Thus, the death anniversary of **Rasoolullah** ﷺ occurred 100 times in the lives of the Sahaaba, and his birthday occurred 63 times during his lifetime. We, therefore, have nothing further to say. Whatever practice the Sahaaba observed on the day of the blessed birth, we should do the same. And what they did on the anniversary of his demise, we must do the same. What they never did on these occasions, we too, will not do. Remember, to do exactly as they did, is obedience. We stand to gain both ways, by doing what they did, as well as abstaining from that which they abstained from. This is also obedience and conformity. This too, is love for **Rasoolullah** ﷺ, in fact intense love! By simply **not** observing any practice or function which **Rasoolullah** ﷺ and his illustrious Sahaaba (رضي الله عنه) never observed will be considered as following them truly and conforming to their lifestyle. In both ways we are accumulating reward.

THE BLESSINGS OF THE ROUDHA-E-AQDAS

(*Roudha-e-Aqdas* means the Sacred Resting Place of **Rasoolullah** ﷺ)

Rasoolullah ﷺ had informed Hazrat Ayesha (*radhiyallahu anhaa*) of whatever needed to be done. She was told, "O Ayesha! The *Ambiyaa* are buried exactly where they pass away." The very spot on which he passed away in the home of Hazrat Ayesha (*radhiyallahu anhaa*), is the exact place where he was buried. His sacred grave has been there right up till this very day, and will remain as such till Qiyamat. He is present in his blessed grave with all his attributes and qualities of perfection. He replies to all the greetings offered by every Ummatee.⁵ He supplicates in the court of Allah for anyone who requests dua from him.

⁵ A member of his Ummat.

We subscribe to the belief of *Hayaat-un-Nabi* ﷺ (i.e. the life of our Nabi in his grave). It is our aqeedah (tenet of faith) and the aqeedah of our pious predecessors, that the piece of land whereupon he reclines in all his splendour and grandeur, is far superior to anything that exists in the creation of Allah. It is superior to the Baitullah (The Holy Ka'ba), it is superior to even the *Arsh-e-Azeem* (the Glorious Throne) of Allah Ta'ala. We definitely believe that he is alive in his grave. We believe convincingly in the theme of:

بعد از خدا بزرگ تویی قصه مختصر

In short, after Allah, you are the most exalted.

We believe that he is *Imaamul-Ambiyaa* (The Leader of all Prophets), *Khaatam-un-Nabiyyeen* (The Seal of all Prophets). Among all the creation of Allah, he is the most beloved and the most favoured. He is the Chief of Messengers, the Celebrated Master, the most Special among the Special Servants of Allah, and the most beloved of Allah Ta'ala. The piece of ground whereupon he reclines is even superior to the Baitullah, the Kaba Shareef, even superior to the *Arsh-e-Azeem*, the grand Throne of Allah Ta'ala. He is alive and casts glances of grace upon his visitors. He personally hears the greetings offered and personally replies thereto. This, in a nutshell, is our aqeedah, and the aqeedah of all the *Ahl-e-Sunnah wal Jama'ah*, as well as the belief of the Hanafi Mazh-hab. There is absolutely no difference on this issue among our Hanafi School of Thought.

We should do that which was done during the era of the Sahaabah on the birth day of **Rasoolullah** ﷺ. On the contrary, if they observed no specific practice on this day, we too, should not observe anything. Whatever they did on the anniversary of his demise, we shall do. And if they did nothing at all, we do nothing at all. However, bear

in mind, that the **date** and **day** of his birth are the same as the **date** and **day** of his death. Page through the books of *Seerat* (the noble biography) and see which days were celebrated during the lifetime of **Rasoolullah** ﷺ. Allah's most beloved Messenger was the golden orphan of Hazrat Abdullah. If he so wished, he could very well have chosen to celebrate the death of his noble father Abdullah and his beloved mother Aamina. But did he do so? Indeed not! *Rasool-e-Akram* ﷺ said:

عَلَيْكُمْ بِسُنَّتِي وَ سُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ ، تَمَسَّكُوا عَلَيْهَا بِالنَّوَاجِدِ

"Hold fast to my Sunnah and the Sunnah of the rightly guided Khulafaa. Grab hold of it with your teeth."

Adhere to my Sunnat, and the sunnat of the rightly guided Caliphs. Guidance is distributed through these Caliphs, and people who take to such guidance themselves become rightly guided. Grip onto this guidance with your back teeth. (*A euphuism for holding on firmly*)

We beseech Allah ta'ala to grant us all the understanding of Deen, to grant us His special connection and to fill our bosoms with the intense love of His beloved Messenger ﷺ. May He grant all Muslims love for the Sahaabah, and the special Taufeeq to tread the path they have trod. We beseech Him also to enable us to abstain from all such acts which deviate from the Sunnat. To abstain from such acts is volitional, so Almighty Allah should confer upon us this ability. Aameen

Majlis number 2

THE CORRECT USAGE OF ANGER

**FROM THE BENEFICIAL TEACHINGS OF
SHAFEEQ-UL-UMMAH HAZRAT MOULANA SHAH
MUHAMMAD FAROOQ SAHIB (rahmatullahi alaihi)**

**THE DISTINGUISHED KHALIFA OF
MASEEHUL UMMAH HAZRAT MOULANA SHAH
MUHAMMAD MASEEHULLAH SAHIB
(rahmatullahi alaihi)**

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ وَ عَلَى
 آلِهِ وَ أَصْحَابِهِ أَجْمَعِينَ - مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا
 أَبَدًا ، عَلَى حَبِيبِكَ مَنْ رَأَتْ بِه الْعُصْرُ - أَمَا بَعْدُ ؛
 قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ الْغَضَبَ
 لَيُفْسِدُ الْإِيمَانَ كَمَا يُفْسِدُ الصَّبْرُ الْعَسْلَ

Rasoolullah ﷺ said: "Verily anger corrupts ieman just as the aloe plant corrupts honey."

THE TOPIC OF DISCUSSION

Through the *taufeeq* of Allah and the blessings of my Shaikh, I shall discuss two issues in today's majlis. One is anger, the other is jealousy. The evil of these two maladies will be discussed.

ANGER

Let's begin with the element of anger. There are two stages of anger. The first is the anger itself, that is, the welling up of anger within oneself. The second stage is venting that anger upon someone, or expressing it in some physical form. There is a vast difference between the two. To become angry for any reason is not a sin. This is natural. Allah created anger and vested our nature with this quality.

THE WISDOM IN THE EXISTENCE OF ANGER

No action or creation of Allah is futile. There is great wisdom in the creation of anger and its existence in man's nature. The action of a wise one is never devoid of wisdom. However, we will not immediately understand all the underlying reasons. We do know of a few which our Akaabir mentioned. The following reasons for having anger in our

nature were mentioned by way of example:

- In order to ward off the enemy, to repel their attacks, and to eventually defeat them one needs anger. Thus, anger is required to protect oneself from the enemy as well as overpowering them. This is one reason why Allah deposited this quality in our system. It is a rule that anger per se is not an evil habit. It's incorrect use has put us onto the wrong path.
- The *nafs* (carnal self) of man is based on transgression and rebellion. A trait of this *nafs* is to instigate man to disobey Allah. To suppress this *nafs* one needs anger. When you oppose this *nafs* with anger and aggression, it will retreat and desist from its evil.
- Our other age-old enemy is Shaytaan. To combat him too, we require anger.
- In like manner, all enemies of Islam, i.e., the kuffar, are our enemies,⁶ and in opposing them we also need anger.

So anger is not something useless or futile. If it is used correctly and expended with justice and at the appropriate occasion, it becomes a wonderful aid. Should this anger be totally removed from man's nature then he loses aggression and zeal. When aggression, fervour, zest, etc. depart from man's nature, he becomes lethargic and lackadaisical in his work. Someone once said to Hazrat Moulana Thanwi (*rahmatullahi alaihi*): "Masha-Allah, Hazrat, You have accomplished a great deal of Deeni work." Hazrat replied: "Yes, indeed, I have. My nature is built on zeal and fervency. I am dynamic by nature. So I finish my work swiftly."

You would have observed people who are passive by nature. They tend to be lazy and slow in getting their work done. There is lack

⁶ The first enemy referred to are those who threaten our physical well being. Here, the kuffar enemy are those who threaten our ieman and spiritual well-being.

of drive in them. Others again are naturally hard and tenacious. Their nature is built out of aggression and drive. They accomplish much more in very rapid time. There is no laziness or indolence in their affairs. So anger is not a defect in itself, but is a quality of benefit.

TO VENT ANGER UNJUSTLY IS A SIN

To vent anger in a manner contrary to Shariah upon becoming angry is the point where one becomes a sinner. One has to maintain the proper usage of anger. It must only be acted upon when there is a need for it, otherwise keep it in check all the time. Do not let anger be expended in vain. It is something very useful. If there was no anger, how will the fervour of jihaad develop in man? Where will a man who lacks anger get that aggression from, and how will he encounter the kuffaar on the battlefield? However, to express anger unjustly, committing excesses and oppression on people is a major sin. In the words of my Hazrat: *"To become angry is nothing wrong. This always happens. When you have accepted the existence of a quality (anger in this case) then it obviously must come to the fore. But don't vent that anger."* Hazrat Maseehul-Ummat states: **Do not vent that anger!**

THE HARM OF UNJUST ANGER

Concerning unjust or unlawful anger, Hazrat Imam Ghazali (*rahmatullahi alaihi*) said the following: "When the aloe plant is placed in honey, the honey starts to decay. Otherwise, honey never decays. In like manner, by venting anger in an unlawful and impermissible manner, one's iemaan begins to decay."

Honey is a substance that nothing besides aloes can corrupt. In fact, leave alone decaying, honey has the propensity to preserve anything placed inside it. Place anything in honey, it will come out intact, even after a hundred years. During the Mogul dynasty of India they used to preserve mangoes in huge caskets of honey for lengthy periods. The mangoes remained as fresh as ever. Long after the mango season had

expired, the Mogul emperors would enjoy these mangoes out of season. Honey thus preserves anything, but cannot tolerate the aloe plant, for this causes the honey to decay. In similar fashion, anger which is used incorrectly causes decadence in our iemaan.

It is compulsory to look after and protect iemaan. My Shaikh would always make this dua in his majlis: "May Allah keep our iemaan intact right till the end. May our iemaan remain strong and sound at the time of departure from this world."

There is nothing wrong with the mere rising up of anger inside a person, as long as it was not vented unjustly. There was a build-up of anger within one, but it was controlled and held in check, there is no problem with that. However, when man will use that anger in an incorrect and unjust manner then it becomes a major problem. Hazrat Thanwi (*rahmatullahi alaihi*) says that when this happens a man's mind does not function properly and, when consumed by anger, he does not think of the consequences of his actions. Hence, he utters inappropriate words and starts committing acts of transgression.

THE METHOD OF SUPPRESSING ANGER

I recall something my Hazrat said regarding the control and suppressing of anger. Listen to this carefully. At the precise moment when anger overtakes you, and you have full power to vent that anger physically, then bring to mind this thought: 'Am I a greater criminal of Allah, or is this person a greater criminal to me? The answer is obvious. I am guilty of greater sin against Allah than him. If this is the position then I should have concern about my own sins (and possible retribution from Allah) instead of wishing to cause harm to this person.' What unique teaching! Hazrat says that the moment one thinks like this, calmness overtakes him. A truly wonderful tip. I have tried it several times and each time it worked. Moderation and calmness immediately develop when one brings to mind the above thought. Along with this, one also begins to ponder that, 'perhaps if I forgive and overlook the

fault of this person, Allah may do the same to me.' Especially that sinning against Allah is greater than sinning against man. This is one method of preventing the incorrect use of anger, and causing it to subside.

Another method of keeping anger in check is to immediately remove the person who caused this anger from your presence. If this is not possible then you yourself move away and out of his presence. When in anger, it is not permissible for a Qaadhi (Shar'ee judge) to issue a verdict. It is stated in the hadith shareef that at the time of anger the Qadhi should not mete out any punishment. When you lift your hands on your subordinate while consumed by anger, this leads to zhulm or transgression. And remember, transgressing the limits is oppression, which is a major sin.

THE USOOL OF THE KHANQAH IN THANABAWAN ⁷

It was a strict rule in the Khanqah of Hazrat Moulana Thanwi in Thanawaban, that no teacher is allowed to beat a student. Once, one of the Ustaads beat a pupil so severely that there were marks all over the body and physical injuries. Hazrat Thanwi called up an assembly of the whole madresa in the courtyard of the Khanqah. In front of everyone he meted out a beating to that Ustaad with his own hand. Then he said to him: "Do you feel pain or not? Indeed you do, in spite of the fact that I beat you much less than the hiding you gave that boy!" The ustaad was full of remorse and regret. He kept saying: "Hazrat, I promise never to repeat this again. I am very sorry and ashamed of myself." Hazrat Thanwi retorted: "That's not enough. You caused severe harm to the boy. There are several marks on his body! You vented your unjust anger

¹ Thanabawan is a small town situated about 120 km north of Delhi, and about 2 km from Jalalabad. This was the hometown of Hazrat Moulana Ashraf Ali Thanwi. *Thanwi* means a resident of Thanabawan.

on him. You had problems at home, but took out your frustrations on this poor boy." The Ustaad was immediately expelled from the madresa, but not before he himself had been on the receiving end of a beating.

So Hazrat Thanwi never ever allowed the venting of anger unjustly on children in this manner. At home there is a domestic feud, and the Ustaad comes and takes out his frustration on the children in the madresa. How can we tolerate this? However, in order to maintain discipline, Hazrat Thanwi did allow two light slaps on the lower back of the child, just above the buttock but below the kidneys. The place where these two slaps were to be meted out was actually shown to the Ustaads beorehand. Further, whenever such light punishment was meted out, Hazrat would go out of his way to ensure that the Ustaad had valid reasons to do so. Hazrat Maseehul-Ummat [Moulana Maseehullah] (*rahmatullahi alaihi*) also had the same policy. He never allowed the beating of students.

So, the method of controlling the anger is to either ask the one who caused that anger to move out of your presence, and if he does not then you move away. Then, seek the forgiveness of Almighty Allah for your sins. Recite "*Aoozhu billahi minash shaytaanir rajeem*" repeatedly. Drink some cold water. Make wudhu. If you still feel agitated and cross then have a bath with cold water.

My Hazrat also mentioned an extraordinary cure for anger. He says that if one experiences the rise of anger and fears that it may get out of control then rub the cheeks on the bare ground. By placing your cheeks on sand, anger subsides and is eventually eliminated. The need is to refine and keep that anger in check. It must be properly harnessed so that when the occasion arises to confront enemies, that same anger can be used constructively. Allah created this anger for our protection. Hence it is no sin to become angry. What is sinful is to act according to the dictates of that anger. One has to adopt moderation in keeping anger under control, otherwise the capabilities of a person are destroyed. Allah has made anger part of our nature for our protection, so it is a quality

that needs to be safeguarded and monitored with great care.

MALICE IS A BRANCH OF ANGER

Remember that malice or enmity develops through the evil of gheebat or backbiting. Yes indeed! The malice of a camel is very famous. It bears enmity for very long. My late grandfather once told us about a Sikh who was running for his life during an animal fete. People asked what was the matter. He explained that he was being pursued by a camel, and as he spoke, true enough, a camel came running after him. The man then climbed up a tree to save himself. He explains that many years ago he had beaten this camel for some reason, and then sold it off to a buyer. Today, after all these years, it has seen him, and because of the malice that it still harboured in its heart, the animal came after him to extract revenge. The man was in great distress. "It will not leave me until it has had its revenge! Please shoot it, even if I have to pay the owner its price! It's not going to let me be!", he kept shouting excitedly. Consequently, a landowner who possessed a rifle was called in. He shot the camel, and only then was this man's life saved. Otherwise, it appeared there was no way this chap was going to be spared by the incensed camel.

Now have a look at this. How long ago had he beaten the animal, and how many years elapsed since he had sold it to another person. Yet, malice still lingered in the camel's heart, which led it to chase after its former owner with hostile intentions. Remember, through excessive anger malice develops in the heart. This is because, when overwhelmed with anger and not being able to vent this fury through revenge, malice and hatred developed in the heart of one towards his antagonist. He now resorts to different forms of opposition and protest action. My Hazrat used to say that 'the *heart* should be free from *hate*, only then does the zikr of Allah enter it'. Only then will the Name of Allah and His Love enter the heart. Only then can a person abstain from sin. If anger is not brought under check, it later on develops into an evil spiritual trait. The

same anger that was of great assistance in jihad is now transformed into a malady. Now its treatment is compulsory.

With regard to anger there are four situations:

1) Anger that comes quickly and leaves just as quickly. 2) Anger that takes long to arise, but equally long to subside. 3) Anger that builds up after very long, but subsides quickly. 4) Anger that develops quickly, but subsides after very long. Understand the different attitudes of people. This is where the spiritual mentor and guide will treat the spiritually ill patient taking into consideration his occupation and nature.

THE ANGER OF WOMEN

Anger does not only develop in menfolk. Women, too, are the victims of anger, in fact, worse than men. Subhaanallah! It is only a difference in expression. Indeed, women are overtaken by much more anger than men, so much so, that some of them even curse their husband and children. Yes, remember this nicely. Whenever curses are uttered, they are always uttered in a fit of anger.

In our suburb there lived a woman who was extremely ill-tempered. She always cursed her husband by saying: "May you not come home safely. May your body come home in pieces. May you be reduced to shreds." The result was that one day her husband was run over by a locomotive engine. His body was cut to shreds. This was how his body was brought home for the funeral. We were still small at the time, but we remember that it was during the evening when the pieces of her husband were brought home. Upon seeing this, the wife lost her senses. She became insane. Her entire life was shattered. She ran around in the streets in this state of insanity. The remains of her husband, whom she cursed out of anger, were wrapped in kafan and buried. She wanted the pieces of her husband to come home, and so it really happened.

Therefore, think carefully before making utterances. Control that anger. It comes in the hadith shareef that the best of gulps is to swallow anger. Rasoolullah ﷺ also said: "*A (true) wrestler is not one who can*

throw down another. A true wrestler is he who can control himself at the time of anger. This means that one had the ability and power to act on that anger, but refrained from doing so, for the sake of Allah. Instead, he swallowed his anger. Women have this tendency to curse their husbands, their children, and even outsiders, out of anger.

THE ANGER OF MENFOLK

In a similar display of anger, many men beat their wives. They cruelly torture and torment this weak species of Allah's creation, and physically abuse them. This, too, is transgression in anger. Anger must be channeled in the correct avenue of usage. Utilize it like a hunting dog by keeping it strictly under leash and collar. Make it work for you against your enemies.

THE ADVICE OF HAZRAT MASEEHUL-UMMAT

My Hazrat always told people: "Never become angered." If someone asked for *naseehat* (advice), he would say: "Never allow anger to overtake you. Never ever become angry." He also said: "Today anger is the root cause of *fasaad* (corruption and chaos) in this world. This anger has destroyed homes, it has eliminated mutual love, and has left in its wake ill-feeling and bitterness."

Hazrat also used to say that if anger was a body, I would have slaughtered it. After the final year examinations during Sha'baan, most of the students would go home for the holidays. When meeting Hazrat prior to their departure, they would address him in the internationally famous title of *Abbajee* (dear father), and ask: 'Abbajee, if there is anything you need when we come back, please do tell us.' Hazrat would reply: "Yes, indeed, my boy. There is something very important that I want. When you come back after the holidays, do me a favour." 'What is that, dear Abbajee?' "If you find anger anywhere, please bring it to me." Surprised, the student would ask: 'Abbajee, what will you do with anger?' "Oh my boy, I shall slaughter it! Yes, cut off its neck, for it has

caused much misery in our homes, it has severed our relations of love, and has shattered our peace. I shall not spare it!"

THE STATEMENT OF ALLAH ON ANGER

Almighty Allah also discussed anger in the Quran-e-Majeed. He says:

وَالْكٰظِمِيْنَ الْغَيْظَ

"And those who swallow their anger"

Prior to these words Almighty Allah describes two other qualities of true Muslims. A third quality is that they swallow their anger. Allah does not say that they do not become angry. Instead, they **do** experience anger, but are able to swallow and suppress that anger. Further Allah Ta'ala says:

وَالْعَافِيْنَ عَنِ النَّاسِ

"And they forgive people their wrongs."

This, too, ranks among their noble attributes. Consequently, Allah says:

وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ

"And Allah loves those who do righteousness."

It is no great feat for a blind person to say he does not look at evil. In like manner, there is nothing to marvel at when a dumb person says he does not backbite, or swear and abuse people verbally, or carry tales of fitnah. A man of marvel and honor is he who, while possessing full sight, guards his gaze from evil, or while possessing full speech guards his tongue from evil. A person of real virtue is one who does become angry, but suppresses it successfully.

THE INCIDENT OF IMAM ZAINUL-AABIDEEN

Once the maid of Hazrat Imam Zainul Aabideen (*rahmatullahi alaihi*) brought into his presence a huge bowl of boiling hot gravy. She slipped and fell, and as she did so the hot gravy spilt onto the baby of Hazrat Imam Zainul-Aabideen. The infant was scalded and died of its injuries. What a grievous matter, yet the reaction was only that of the Holy Quran. What is the hallmark of people of Imaan? They repress their anger. It does not mean they don't become angry at all. No, no. There must be anger, but, one should swallow and suppress that anger. This is the best gulp to ingest. Hazrat Imam Zainul-Aabideen looked at his maid with fury in his eyes. The maid said to him: "Allah states in The Holy Quran:

"And those who swallow their anger"

Hazrat Imam immediately lowered his gaze of anger. The maid then read the next part of the verse:

"And they forgive people their wrongs."

Hazrat Imam said to her: "*I have forgiven your mistake.*" The maid then said, 'Hazrat, the verse is not yet complete. There is still something else. She then reads:

"And Allah loves those who do righteousness."

Upon this Hazrat Imam Zainul-Aabideen exclaims: "Go, I have set you free!" He then went about the business of burying his son. What glorious qualities did these people possess! He was overtaken with anger, he looked at the maid with a gaze of fury, but immediately forgave her upon hearing this verse of The Holy Quran, and even emancipated her from slavery.

Compare this with our behaviour. When we become angry, we lose ourselves totally and act on this anger physically, irrespective of the consequences. We end up suffering the consequences of this angry outburst. At times the repercussions of actions done in a fit of anger are so serious that families are destroyed and disunited, and homes are broken up.

DEALING WITH EMPLOYEES

A man came to a *Buzrug* and complained that his workers are causing him endless trouble. He says he fights with them from morning to evening. What does he do in such cases?

The *Buzrug* said: "Brother, tolerate all this. Remain silent on 70 occasions. And this must be a daily practice. Do not reprimand or scold them for at least 70 times each day. After tolerating their mistakes without reprimand for 70 times, now go ahead and scold them." The man did as he was told. In the end he never reached the figure 70. As it turned out, when the workers noticed that the boss did not keep on scolding them, they automatically started doing everything right. So long before 70, his problem was solved, and through this he achieved peace of mind.

THE TOLERANCE OF HAROON AR-RASHEED

Imam Yahya bin Akthum, the ustaad of Imam Bukhari, was once the guest of Khalifa Haroon Rasheed. At night, while they were getting ready to sleep, the Khalifa called out to his servant, 'O Servant! O Servant', and asked him to fetch some water. The servant shouted back in exasperation: "What is this 'O Servant! O Servant!?' You don't allow us to rest in the day nor even at night!" The Khalifa said nothing to the slave but stood up and went to fetch the water himself. He never allowed himself to become angry. This event was overheard by Imam Yahya bin Akthum. The next morning, he mentioned this to the Khalifa, saying: "O Caliph of the Believers! Your slaves are indeed disrespectful. If you allow them to behave like this, they will become spoilt.

Khalifa Haroon Rasheed replied: "What else can I do. If I attempt to rectify the character of my slaves, my own character suffers. I would rather protect my own character, so that I do not develop bad habits. With noble character, I can mete out justice to my subjects." Imam Yahya bin Akthum praised the Khalifa for such intelligent thinking.

This should be the enthusiastic approach in controlling one's anger. It's the best gulp to ingest. The vessel of noble traits we possess is slowly being drained. The nature of a person becomes ill-mannered in no time. Then, even the Haji no longer remains a Haji, the namaazi is no longer a namaazi, the molvie is no longer a molvie. Under the influence of this anger, he steps forward with rolled up sleeves. Venting anger in an unlawful manner, or directing that anger into the wrong avenue, results in blood-letting and murder. Sometimes it results in divorce and destruction of the marital home. Only afterwards do people regret and rue what they have done. And I have seen the effects of such regret. A man's whole life passed in remorse, and such severe bitterness developed that never ever again was there any peace of mind or pleasure of living.

A man came to me and asked: 'Is talaq (divorce) effective when uttered in anger?' I replied: "Oh no, *Innaa lillahi wa innaa ilaihi raji'oon!* O Servant of Allah! Does anyone ever utter divorce in a state of love and affection?" The man replied, no. So divorce is only given in a state of anger. No one issues divorce whilst happy or in a good mood.

THE ANGER OF THE HUSBAND AND THE WIFE'S RESPONSE

Some wives retort immediately upon the husband becoming angry. This is quite a serious matter. Instead of retorting, they should let it pass. Even if the wife needs to explain herself, let her just overlook it for that moment. One does not respond immediately to every statement or reproach. The husband should not be immediately challenged or incited, for sometimes the consequences of such behaviour can be extremely detrimental. From experience I can tell you that incidents of a very serious nature eventuate on such occasions. The domestic life of the family can be shattered. For the moment, swallow your anger. Then when the husband has cooled down and is in a better mood, attempt to

discuss the matter with great tact and wisdom. If this too, is not possible, make dua that Allah brings about understanding. There is still so much more to speak about in this regard!

THE CURES FOR ANGER

One cure for anger is that either the person who caused the anger should be removed from one's presence, or the angry one himself should move away. Another cure is to contemplate that this person has not wronged me as much as I have wronged Allah. Recite *Aoozhu billah* in abundance. Drink cold water, or make wudhu, or have a bath with cold water. If one is standing then sit down. If sitting, stand up and move away from the scene. Go and rub the cheeks on sand. These actions will break the anger, and will ensure it is used in a proper way.

THE CORRECT OCCASIONS FOR ANGER

One should become angry for the right reasons. Hazrat Imam Shafi' (*rahmatullahi alaihi*) said: "He who does not become angry for things contrary to the Deen, is a donkey." If a haraam is being perpetrated right in front of your eyes, let a frown appear on the forehead at least. If the children cause the loss of a few rands at home, we cause a great uproar. Yet, when those same children shave their beard (in full view of the parents), neglect salah or allow it to become qadhaa, etc., then we stroke and caress them. The anger over loss caused by them is, therefore, solely for a worldly motive. This is worldly anger. You fight for the protection of wealth and money, but when the Deen is flouted, there is not even a frown on the forehead. You will not even cast a gaze of anger towards the one who did the mischief, nor make an attempt to reprimand him. If one becomes angry, let it be for the sake of Deen.

We, unfortunately, become angry only on matters of the world while adopting silence when faced with matters of Deen. It seems we are blissfully unaware of what is transpiring in our own homes, of all the

Haraam activities that are taking place therein. On such occasions the tongue does not derive the courage to say anything at all but no sooner is any meagre worldly loss encountered than one is up in arms to rectify the situation and ensure that there is no repetition of such worldly loss. In spite of the Quran not being opened and read, in spite of Salaah not being fulfilled, in spite of all the forbidden acts taking place, not even a frown appears on your forehead. This is indeed regrettable. Anger was created in order to serve us on occasions when faced with the enemy, to protect us from them. Why do we not utilise it on the appropriate occasions? Why do we keep this hunting dog tightly in chains on such occasions? That was the time to let it loose and unleash it in the right direction.

The need is, therefore, for one to learn and determine the correct time and place for the usage of anger through companionship with the *Ahlullah*. We must ascertain when and where should this quality be employed, and on which occasions should it be held in check. Determine what is moderation in this regard. These matters need to be understood correctly for Allah Ta'ala has created it for our benefit and protection. If its usage is incorrect, it will develop into an evil trait that needs to be rectified. If on the other hand, it is preserved and used on the appropriate occasions, such as against one's enemies then it becomes an attribute worthy of praise.

We beseech Allah ta'ala to grant us moderation therein, so that by the fervour and enthusiasm of Imaan, we remain occupied in performing good deeds. What is left to be discussed is Hasad (envy or jealousy). Our time is already expired. Insha-Allah, this will be discussed in our next presentation. We beseech Allah Ta'ala to convert out reprehensible traits and evil attributes into praiseworthy qualities. May He bring about our reformation with ease and dignity, and at the final moment, we should depart with firm iemaan. We beseech Allah Ta'ala to keep the iemaan of everyone safe and sound. May Allah grant us moderation in anger, so that it does not degenerate into a lowly trait

within us, but rather remains a source of protection. This quality should remain in a state of equilibrium. Preserve it with care, and gulp down that anger when necessary. May Allah Ta'ala grant us the taufeeq (guidance) for all this.

THE CURE FOR JEALOUSY

FROM THE BENEFICIAL TEACHINGS OF
SHAFEEQ-UL-UMMAH HAZRAT MOULANA SHAH
MUHAMMAD FAROOQ SAHIB (rahmatullahi alaihi)

THE DISTINGUISHED KHALIFA OF
MASEEHUL UMMAH HAZRAT MOULANA SHAH
MUHAMMAD MASEEHULLAH SAHIB
(rahmatullahi alaihi)

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ وَ عَلَى
إِلِهِ وَ أَصْحَابِهِ أَجْمَعِينَ - مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا
أَبَدًا ، عَلَى حَبِيبِكَ مَنْ زَانَتْ بِهِ الْعَصْرُ - أَمَا بَعْدُ ؛
قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ : لَا
تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَ كُونُوا عِبَادَ اللَّهِ
إِخْوَانًا

Rasoolullah (ﷺ) said: “*And do not be jealous of each other; do not harbour hatred towards each other; do not plot against each other; O Servants of Allah! Be like brothers among yourselves.*”

Through the *taufeeq* of Allah and the blessings of my Shaikh, in today's meeting something about jealousy will be discussed. My sisters and daughters will recall that last Friday we discussed anger, but never had the opportunity to speak on jealousy.

Hasad or jealousy too, is a disease through which the deeds of man are destroyed. The heart afflicted with this malady never experiences satisfaction or peace. Much protection has been sought from this sin. For example, the following verse appears in the Quran Shareef: “*And (I seek Allah's protection) from the evil of the jealous one when he acts on jealousy.*” (Surah Falaq, verse 5) This is indeed something from which protection must be sought.

THE REALITY OF HASAD

What is Hasad? Jealousy or Hasad is an intense feeling of annoyance and discontent that overtakes the heart upon seeing someone eating well, living well, happy and in good health, enjoying respect and honour;

and to be pleased with any harm that befalls that person. This is indeed a reprehensible quality and a major sin.

THE CURE FOR JEALOUSY

Consider the bounties which you and I enjoy. In all fairness, where do these come from? From Allah. Almighty Allah is Raaziq (Giver of sustenance) and Lateef (The Kind One). All favours come from him. He is the Master and the Creator.

It is our firm belief that no action of Allah is devoid of wisdom. We believe that He is the giver of all bounties. We also believe we cannot desire for our own selves as much good as He desires for us. He loves us more than the love of a hundred mothers. If he grants abundant favours to someone, who knows what wisdom lies therein. And if he gave someone else fewer favours, who can tell the wisdom in doing so. No act of His is bereft of wisdom. When even the Angels, who are appointed to deliver and retrieve all these bounties, are forbidden from questioning the distribution and grant of Allah, who are we to do so?

It is His choice to make one person wealthy and another poor. And there is great protection in such a state of affairs. If Almighty Allah enriches someone, He has treated that person with mercy. And if He inflicted poverty over someone, that too, is His mercy. Regardless of the status of His creation, His treatment of them is always with mercy. His Holy Name is *Rahmaan*, which means immeasurably Merciful, Merciful without count or limit. We are unable to fully comprehend His Mercy, so what right have we to express discontent and anger over someone who is favoured with the bounties of Allah.

CONTEMPLATION OF THE BOUNTIES OF ALLAH

Tell me, which bounty of Allah do we lack? The greatest favour is Iemaan. It appears in the hadith shareef that the greatest admonisher is death, and the highest bounty is Iemaan. No believer who possesses Iemaan is poor or destitute. How great is the favour of Allah! My

daughters! Ponder carefully. Allah did not create us as animals, but made us human beings, not through any petition or request from our side. He made us from among the children of Adam ﷺ, and then made us Believers. He conferred upon us the gift of Iemaan, and above all, He made us among the Ummat of His Beloved Rasool ﷺ (May Allah send durood upon him over and over). What a tremendous honour it is to be among the Ummat of the Honoured Habeeb (Beloved of Allah) ﷺ. Furthermore, in this fifteenth century⁸ Allah granted us fikr or concern for the Akhirat. He gifted us with correct beliefs. He vested us with concern for self-reformation, and regard for permissible and non-permissible matters. No matter how much shukr we make for this wealth, it is still too little. My daughters! Think carefully! When we possess such a great treasure, it is the height of ignorance and foolishness to become vexed and aggravated with the favours possessed by another. Taubah! Taubah! (Seek forgiveness from Allah)

(One cure for jealousy, therefore, is to contemplate the favours and bounties of Allah that we possess)

THE HARM OF JEALOUSY

Alas! Alas! The deeds of a jealous one are destroyed. Jealousy is the devourer of good deeds. Like dry twigs burn swiftly in a fire, good deeds are destroyed by jealousy even faster. It (hasad) is indeed an evil quality that must be shunned. Jealousy is tantamount to objecting against the distribution of Allah.

THE CAUSE OF JEALOUSY

My Hazrat (Maseehul-Ummat), may Allah shower mercy upon him over and over, used to say something very unique. He says that the cause of jealousy is *bukhl* or miserliness. Stinginess induces jealousy. A

⁸ This is according to the Islamic, Hijri calendar.

miser never gives anyone anything. Now upon seeing Allah grant people so many favours, he displays the highest form of ignorance and says (through his actions): 'I do not give people anything, so (O Allah) why do you give? Just as I withhold my wealth from people, you too, should do the same.' Would someone ask this wretched miser, does he believe Allah will act on his ill-conceived advice? Taubah, Taubah! Is there any limit to such idiocy? The Maseeh of the times (*rahmatullahi alaihi*) has very accurately diagnosed the root cause of jealousy as miserliness. If miserliness is uprooted then jealousy will automatically dissipate. My Hazrat said that if the neck of miserliness is broken, jealousy will be dispelled instantaneously. This is a unique observation.

The disease of jealousy is highly dangerous. The heart remains in constant anxiety and anguish for no real reason. Is this a sign of intelligence? You have a watch on your wrist. It belongs to you, and is very beautiful and expensive. Now, what do I achieve by becoming aggravated over this? If I become inwardly annoyed then it is entirely my foolishness and puerility. What's more, this attitude is also sinful. And the reasons for becoming jealous are nonsensical. For example, why does this person have such a nice watch? Where did he get it from? It must not remain in his possession. It should fall and break, or get lost, or be stolen. Something must happen to it, for the satisfaction of my feelings. *There is no power or might but with Allah!* What a great evil! Taubah, O Allah, Taubah, O Allah! It is a major sin of serious proportions. This (jealousy) is an open objection to the distribution of Allah as regards his bounties.

THE STATUS OF THE AHLULLAH:

ABSTAINING FROM THE FORERUNNER TO HASAD

The Ahlullah – the saintly, pious friends of Allah – did not even allow themselves to aspire or long for the worldly possessions of others. For example, 'Hajee sahib, you have a watch on your wrist. Where did you purchase it? How much did you pay? Masha-Allah, it's very

beautiful. May Allah grant you full use of this item, masha-allah. May Allah protect your bounty. Please take this money and buy the same for me too. If there is a shortfall, I shall give you the extra money.' Now this type of talk expresses covetousness and desire. In Arabic this is termed *ghibtah* (aspiring for the belonging of another, without wishing its removal from the other person – this is not jealousy, so permissible). The *Ahlullah*, whom are the chosen servants of Allah, never allowed their hearts to become occupied with even such lawful desires. It is permissible to make such a request or express such a desire. It is lawful to say: 'O Allah! You have granted this servant of yours so many favours. Through the same Grace that you granted this person all these bounties, confer upon me too, these favours.' This is allowed in Shariah. However, the chosen servants of Allah did not approve of such an attitude.

THE ART OF ASKING AMONG THE AHLULLAH

These saintly friends of Allah have gone very deep, very deep indeed. They have gone very deep in their relationship with Allah. Oh, what a thing to ask! What did they ask for? *They asked the Beloved for the Beloved Himself!*

سب کی ہے ذوق طلب کی، طلب کامل نہیں
ورنہ جو تم کو تم سے نہ مانگے وہ سائل نہیں

The deficiency lies in the art of asking; the quest is not perfect;

For, he who does not ask You (O Allah) for Yourself, is not a true beggar.

Indeed, a true supplicant is one who asks the Master for Himself. Ask the King for the King Himself. Ask the Beloved for the Beloved. What type of dua do we make to Allah, The True Beloved, The Greatest

Creator and King of all existence? Give us a shawl, give us a tasbeeh, a topi, etc. He will most certainly grant these things. In fact, we should ask from Allah even the minor and trivial items we need.

From the point of view of humility and servitude, the matter is different. Rasoolullah ﷺ asked Allah for even a lump of salt and a shoe-strap. (This is total humility.) Ask Allah for the seven continents and its kingdom, and ask Him for a lump of salt. These two duas to us may seem very different. But according to the standard of Allah, both are equally insignificant. In respect of giving, both are trivial in the Eyes of Allah. Yes, whether He gives us rulership over the seven continents of the world, or He gives just one towel, it is the same to Him. So make lots of dua. My Hazrat used to say: One says: 'O Allah! Give me an orchard'. This is one way of making dua, which is also correct. But to ask for things in detail, like saying: 'O Allah! Give me guavas, grapes, dates; give me walnuts, pistachios almonds; give me olives, bread; give me clothing and shoes; give me a house,' etc., this is *abdiyat* or servitude. This is a high spiritual stage, to ask every favour from Allah in detail. To ask for something in general, like saying 'O Allah, give me a farm in which everything grows', is also correct and proper. But to request things separately and in detail is a dua of deeper humility. It displays your dependency and subordination towards Allah, and this is loved by Him.

Alas, this jealousy has destroyed us. Jealousy exists among people over good looks, over position and rank, over good health, over a prosperous business, over beautiful homes and clothing, over fine jewellery, over children, and even over brothers and sisters. If a man or his wife has very good in-laws, that too is a point of jealousy.

THE FIRST SIN IN HEAVEN AND ON EARTH

What was the very first sin committed in heaven and the first sin committed on the surface of the earth? Up in the heavens, the first sin was **pride**, while here on earth the first sin perpetrated was jealousy

between Haabeel and Qaabeel (the two sons of Hazrat Aadam ﷺ). The hasad that developed between them resulted in murder (with Qaabeel slaying his brother Haabeel). The jealous one is blind, yes, totally blind. If not, then how is it possible for one Muslim to take the life of his own brother? Taubah, taubah! This slaying was based solely on hasad or jealousy. The murderer was blinded by jealousy.

We have established that jealousy stems from miserliness. Never ever let your heart burn with envy upon seeing another person favoured with bounties from Allah. Never allow yourself to be consumed by jealousy. If you realise this happening to you, do not waste time in seeking a cure. It is a most despicable sin. Seek Allah's protection, or else you shall be destroyed. It appears in the hadith shareef that, "*Jealousy devours good deeds like fire devours wood.*"

The jealous one is indirectly objecting against Almighty Allah. It is as if he is saying, 'so-and-so is not worthy of any bounty, yet You (O Allah) have granted that person so many favours.' We seek the protection of Allah! That person is challenging Allah! What a terrible thing to do!

The jealous one suffers physical harm too, for he always remains in anguish and depression. Meanwhile, the one of whom he is jealous suffers nothing at all. By you being jealous, he does not lose even one of the favours that Allah has granted. Instead, your good deeds go to the one of whom you are jealous. You thus lose your good deeds. So this jealousy has backfired on you, and in the process you have committed a major sin. The law for every major sin is that it is compulsory for the perpetrator to repent to Allah without delay. Hasad or jealousy ranks among the devastating sins, and thus requires urgent repentance.

Once, my Hazrat said something unique. As a matter of fact, every statement of his was unique and peculiar. He was in a class of his own, singularly and wonderful. He says that among the evil spiritual attributes, *ujub* (vanity) and *hasad* (jealousy) are two that take very long to be eliminated. So much so, that right until the end the Shaikh has to work

very hard work on these two. And whenever spiritual brothers (i.e., those mureeds who are under the same Shaikh) were destroyed, it was because of jealousy. The waves of both these evil traits, vanity and jealousy, continuously rise and swell, and keep on surging ahead. Therefore, one should have contact with such a wali of Allah who is an expert in this field, and possesses a deep insight into spiritual maladies.

THE CURE FOR HASAD

The first method

How is this disease eliminated? One way of overcoming this malady is to praise the person who is the target of your jealousy. Say things like, 'Masha-Allah, he is a very good person, a man of many noble qualities, Allah has really blessed him with many favours, may Allah increase His favours upon him and keep his bounties intact,' May Allah give him more and more,' etc.

Begin making dua for increase in bounties on behalf of this person. In fact, if the jealous one had any sense, he would have made this dua right at the beginning (i.e., even before developing jealousy). The result would have been elimination of this evil quality and, through the blessing of this dua, he too, would have automatically received the same bounties from Allah without asking directly for them.

Sometimes people become jealous for the *ilm* (knowledge) and *amal* (good deeds) of another. This, too, is sinful. To be jealous for any bounty of a Believer is forbidden, be it material things, or spiritual deeds, be it actions of this world or deeds of the hereafter. Hence, one afflicted with jealousy should turn to one of the Special Friends of Allah for a cure the moment he begins experiencing feelings of envy and jealousy. Begin treatment immediately. Begin praising the person for whom this jealousy developed. Make dua for such a person. If measures to cure yourself were not instituted then remember, your good deeds will be transferred to the person of whom you were jealous. Your good deeds will thus be depleted. What a sad state of affairs indeed! This is one way

to cure the disease of hasad.

The second method

Another procedure to adopt as a cure for jealousy is to eliminate the quality of niggardliness. Work on curing the spiritual ailment of miserliness. To do so, firstly ensure that one fulfills the compulsory forms of charity (zakaat, fitra, etc.) and such expenses as are obligatory (expenses of the wife and other dependants). Apart from this, also open the hands a little bit in distributing optional forms of charity. By adopting generosity in your dealings, Insha-Allah *bukhl* or miserliness will recede. When niggardliness is eliminated, with it jealousy too, will be removed. It appears in the hadith shareef that Rasoolullah ﷺ said: "*The miser is far from Allah, far from people, far from Jannat, and near the fire of Jahannum.*" We seek the protection of Allah.

The miser is one who even takes from the poor, from his subordinates and those whom we are supposed to give. (Allah forbid!) Yet it is a rule of Shariah that the father has no right to utilize the wealth of his children without permission. If the children are under the age of puberty then their permission is of no consequence. The permission of adult children, if against their free will and voluntary consent, is also not valid. The consent to use must be volitional and with a happy heart. In the absence of such permission, usage is haraam. The laws of Shariah have stages.

THE LAW OF MAKING GIFTS TO MINORS

You are not allowed to utilize the wealth of another person without his sincere and willful consent. This is very wrong. For this reason our Akaabir said that when giving items such as clothing, toys, foodstuffs, etc. to children, do not make them the owners thereof. If they are made the owners then these items could not be given to their smaller brothers or sisters (since their consent and permission are not considered in Shariah). Instead, allow them to use these items without making them

the owners. When giving them anything make an intention that they will use it for as long as necessary, but they are not the owners of it. As long as the need remains, or as long as the parents desire, they will make use of the item. We may then take it away from them and allow other children to utilize the same. These items will thus still remain in our ownership, while allow the children to use them as we deem fit. By making them the owners, we will need their consent to give their possessions away to someone else, and their consent is not counted in Shariah. The situation, therefore, becomes very difficult. These are very important points to keep in mind.

The method of curing niggardliness was explained. Start with the wajib forms of charity and expenses. Thereafter, spend a little more in optional or voluntary charity. This will neutralize the disease of *bukhl*. Once miserliness is eliminated, one's relationship with Allah increases. One then becomes included in the duas of the Chosen Servants of Allah. One becomes closer to Jannat, further away from Jahannum, and a generous person also acquires the duas of the *Malaa-ikah* (Angels). One cured of miserliness is included in the duas of the angels. The Angels also make dua, according to the Holy Quran. But, the miser and the jealous one do not meet the criterion of the Angels' dua. They thus remain deprived of the pious duas of the *Malaa-ikah*.

Make dua for the person against whom your jealousy was directed, in his absence. Praise him in his absence. Make dua for an increase in his bounties. Next, remove the quality of miserliness. Adopt generosity. I swear by Allah! A generous person can never be a Faasiq (an open sinner). Through the blessing of generosity, *fisq* (open and rebellious sin) is wiped out. A Wali (Friend of Allah) who is not generous is suspect. There is doubt as to his *Wilaayat* (Friendship with Allah). Generosity is among the qualities of a Wali. Practice generosity with yourself and your wife and children. This type of generosity (i.e., spending extra on your wife and children) is many stages better than optional charity outside the home.

After generosity towards the wife and children, do not forget the poor and destitute outside the home. By Allah, if one did not repent from hasad, nor succeeded in curing it or abstaining therefrom, life will never be pleasant. One will always feel disgruntled, discontent and uneasy. One drifts further away from Allah. Such a person remains constantly in depression and grief. The jealous one objects against Almighty Allah. He says: "Why did Allah confer all these bounties on so and so?" Brothers, this is not the path of 'why'. May Allah transform all our evil traits into noble qualities. May He eradicate our spiritual maladies. Allah forbid, but if there is anyone here with jealousy, May Allah remove it from within him.⁹ May Allah save us from this disease, as well as from niggardliness, from being consumed by the flames of envy and malice.

WHO IS A MISER

Who is described as a miser in the Shariah? A miser according to Shariah is that person who does not fulfill the faradh and wajib expenses of the Shariah. One who does fulfill these obligations cannot be termed a miser. However, it is incorrect to believe that besides the compulsory forms of expenditure, there is no need for one to spend voluntarily in assistance to fellow humans. Apart from zakaat and other wajib sadaqah, the Shariah also established a category of spending based on mutual respect and humane feelings towards others. This is the moral and humanitarian aspect of spending. Within financial restraints, one should act on the dictates of morals and mutual sympathy and spend accordingly. This is something to ponder over.

⁹ Hazrat would make such duas many times in his Majlis. The translator can say with a fair amount of confidence that in most cases there really are people sitting in the majlis afflicted with these spiritual ailments, for whom Hazrat is offering dua. And Allah knows best.

For example, a man has the financial ability to travel in a higher class, or in a superior mode of transport. Obviously, such travel will provide comfort to his body, and his pocket can afford it. However, in spite of all this he still does not utilize this mode of travel. Such a person has done an injustice to himself, and morally he cannot be termed a generous person. The first stage of generosity is spending on one self when the financial budget allows it and the Shariah permits it. So first practice on the first stage of generosity, which entails maintaining one's self esteem and respect, thereby providing comfort to yourself, which then makes one a grateful and appreciative servant of Allah.

THE STATEMENT OF HAZRAT MASEEH

Do not regard *maal* (wealth) as wealth. The Urdu word *maal* (meaning wealth) comes from the term *mêl* (which means dirt). This is the statement of my Hazrat (*rahmatullahi alaihi*). He says that since *maal* is derived from *mêl*, do we then keep dirt within us or attempt to get rid of it? Is dirt something that must be kept in the heart or in the hands? And even when keeping it in the hands, do not close the hand like this (Hazrat made a fist and pointed it upwards). Instead, keep it facing downwards (i.e., the hand of the giver) and keep on opening the hand a little (in spending). Do not open the hand fully (thus causing wealth to be wasted by becoming spendthrift). But, keep spending in small amounts.

THE STAGES OF GENEROSITY

If one can afford to travel in comfort by spending from the wealth Allah has granted and thus provide relief to the body, then this is a cause for Shukr or thanksgiving. One should become among the grateful servants of Allah. That servant of Allah who keeps his own self comfortable with the wealth of Allah, will certainly do the same for others. Why would he hide the given wealth of Allah? He does not regard that wealth as his own, its owner is Allah. Allah is the owner of

your life and your wealth. When the True Owner provides comfort through that wealth, why not take advantage of this comfort and convenience? Why not make your existence comfortable? It appears in the hadith shareef that one who eats and makes shukr is equal in rank to one who fasts and makes sabr. (Some Ulema say even better).

When Allah has granted you wealth, have mercy upon yourself (by using that wealth for your own comfort). First provide comfort for yourself, then for those connected to you (such as parents, wife, children, etc.). Make use of the favours of Allah at different levels. Maintaining a budget does not mean that you should torture yourself by deprivation, or that you should starve yourself to death.

THE STORY OF A MISER

A man was crying in the desert of Arabia. Someone enquired the reason for his crying. He said: "I am crying because my dog is dying of hunger." Next to him was a bag. The enquirer asked what was in the bag. The man answered: "Bread." "So why don't you give your dog some bread and save its life?" The man exclaimed: "No, I cannot do that. The bread costs money, while tears are free. Bread is too expensive a commodity to give to a dog. I'll rather shed tears, which cost nothing!"

THE REWARD OF BEING KIND TO A DOG

Sometimes in his free time Rasoolullah ﷺ would narrate to the Sahaaba stories of the past nations. The Sahaaba (رضي الله عنهم) would listen with rapt attention to these narratives. Once Rasool-e-Akram ﷺ spoke of a prostitute who was walking in the forest. This was a woman who spent the major part of her life in vice. She came across a dog dying of thirst. This woman went in search for a well. Upon finding one nearby, she carried the dog to it. Unable to locate a rope and bucket with which to draw out water, she tore up her shawl and twisted the pieces into a rope. Then, removing her leather sock, she tied this makeshift rope to the end

of the sock and lowered it into the well. She was now able to bring up water which she fed to the dog. The animal's life was saved. Solely upon this one act of kindness, Allah granted this prostitute forgiveness and Paradise. Now look at this! This, too, is a form of generosity. Generosity does not mean that one must become the philanthropist of the time.

SUMMARY OF THE MAJLIS

- ▶ First ensure your own comfort. Eating and making shukr can sometimes be better than fasting and making sabr.
- ▶ Cure the malady of jealousy.
- ▶ Do not utilize the wealth of anyone without the happy consent of the owner.
- ▶ You will not be able to exercise generosity outside the home until you have firstly practiced this with your wife and children. In fact, this domestic generosity is better than nafl sadaqah outside the home.
- ▶ Do not envy or become jealous of the favours and bounties of others. Instead, praise such people and make dua for the protection and increase of their possessions. Insha-Allah, in so doing you, too, will be endowed and blessed with similar bounties.
- ▶ Contemplate (as a cure for jealousy) the great boon of Ieman which Allah has granted you without asking for it.

DUA

May Allah eliminate from within us the disease of hasad and its accompanying ill-effects, and grant us the ability to appreciate and offer thanks for all His Favours upon us. Aameen.

May we learn to utilize and spend the favours of Allah with open heartedness when the need arises for personal comfort or generosity towards others.

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Majlis No. 1

مسلم کامل

THE PERFECT MUSLIM

Translation of a lecture by
Shafeequl Ummat Hazrat Moulana Shah
Muhammad Farouq sahib رحمت اللہ علیہ

the Distinguished Khalifa of
Maseehul Ummat Hazrat Moulana Shah
Maseehullah sahib رحمت اللہ علیہ

نَحْمَدُهُ وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ، وَعَلَى إِلِهِ وَ

أَصْحَابِهِ أَجْمَعِينَ، مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

عَلَى حَبِيبِكَ مَنْ زَانَتْ بِهِ الْعَصْرُ - أَمَّا بَعْدُ :

— فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ — بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

“O You who believe, enter into Islam completely and do not follow in the footsteps of Shaytaan. Verily he is your manifest enemy.”

Through the *taufeeq* of Allah and the blessings of our Shaikh, I have the honour of reciting a verse of the Holy Quran wherein Allah The Almighty has addressed the Believers in a wonderful manner. It is evident beyond doubt that Allah Ta'āla is our true Benefactor, the Absolute Generator of Grace and Bounty, Who, having endowed us with the wealth of Imaan, goes on to address us with such Affection, Kindness, Wisdom, and Grace that leaves us speechless. Without doubt these words, as well as every other Word of His, befit His Supreme Status. It is indicative of His Glory that he has imbued this imperfect container (the human body) with contents of immeasurable value (*iemaan*), thus making this container worthy of His Divine Address.

In reality, we are such imperfect containers that both in private

and in public, we exude various types of filth and muck when the opportunity arises. Within such an imperfect casket has He placed the lofty content of *iemaan*, whereby He has regarded us worthy of His Address. Generally, He fascinates with His every address, but in this particular statement He has indeed exceeded all bounds of amazement.

Consider for a moment the amazing style He choses, ‘O Believers! Listen to, and heed this advice!’ Brothers, understand! (We should respond by saying): “By adopting *iemaan* we have accepted all Your advice, O Allah. We shall do whatever you command. Even now, too, if You wish to command us, we are prepared in advance to fulfill your orders and offer unto You obedience.”

THE DEMAND OF IEMAAN

Allah Ta'āla says: **“Enter Islam completely!”** Without doubt you are Mu'min, you have adopted faith in My Illustrious and Elevated Being, in My Perfect and Elevated Attributes. You are now required to enter Islam wholeheartedly. This is the amazing question, that in spite of having been endowed with the wealth of *iemaan*, are we not yet fully into Islam? This is followed by the affectionate and kind advice, **not to obey Shaytaan** in any circumstance, during any phase of life, within any sphere of activity, be it mundane or religious, or in any conflicting situation! **“And do not follow in the footsteps of Shaytaan. Verily he is your manifest enemy.”**

Be cognisant of the fact that he is your open enemy, not obscure or hidden. I will explain an noteworthy point at this stage. In dealing with an obscure or hidden enemy, one needs to work with skill and dexterity, but there is no difficulty in dealing with a clear and open enemy. Hazrat Moulana Thanwi (*rahmatullahi alaihi*) used to say, ‘Sir, why do you at all times take the name of Shaytaan? Why do you attribute everything to him while being

oblivious of your own Nafs-e-Ammarah. 'Shaytaan is a 'European' who does not waste his time. Upon seeing a person involved in evil he no longer turns his attention towards him.' What we have to determine is, who is wasting our time? Your time is being wasted by none other than your own Nafs-e-Ammarah.

Thus the first part of this Aayat conveys Almighty Allah's quality of nourishing, while the second part displays His Affection and Kindness. First and foremost, we need to appreciate and express gratitude that such unworthy vessels as ourselves have been filled with the bounty of *iemaan*, thus making us worthy of being addressed, and that too, in the Kalaam of Allah! The gist of His address is, 'Think and consider! I have placed within you such valuable content that necessitates your full and complete entry into Islam.

THE POSITION OF MASEEHUL UMMAT

At this juncture, while reading this verse, I could not understand why, in spite of being a Mu'min, is one still instructed to enter Islam fully. On one occasion I had asked my Hazrat whether the position of a *Mu'min* was higher, or that of a *Muslim*. As we have now become accustomed to, Hazrat's speech was the epitome of eloquence. Probably, after Mujaddid-e-Thanwi no other Buzrug's speech has been as eloquent, succinct, wise, and with such tender nurturing as that of Maseehul-Ummat. And I say this with all due respect. I say on oath, according to my knowledge, that he truly lived up to the attributes of his name in his lectures, his speech, his actions, and even his very existence. I have not seen another being like him on the surface of the earth.

As was his common saying, if one possesses *Ikhlaas*, it does not necessarily mean that one has *Sidq* as well. But, if one has *Sidq* then *Ikhlaas* is also attained. Similarly, he says that if one has *Ikhlaas*, it does not necessarily mean that *Ihsaan* is also found. But, if one has attained *Ihsaan* then by necessity *Ikhlaas* must

accompany it. In the same vein he states that being a Mu'min does not automatically make one a Muslim-e-Kaamil (a perfect Muslim), but if one is a Muslim-e-Kaamil it necessarily means that such a person is a Mu'min-e-Kaamil. I then asked, 'Hazrat, what is meant by this verse: "O you who believe, enter into Islam completely.."?'

In this defective vessel He has placed an invaluable treasure due to which this vessel became worthy of address. Through His immense Grace and Bounty, He considers us worthy of being addressed and goes on to arrest our attention with the words:

"O you who believe, enter into Islam completely"

You must enter into Islam fully and completely. This is a strange command. What, has a believer not entered completely into Islam? This is what we have to understand.

THE ELOQUENCE OF ARABIC

We generally call ourselves Musalmaan. It is a law of Arabic grammar that two things are referred to as dual, and anything above two is called plural. This is the peculiarity of Arabic. All other languages of the world refer to any amount above one as plural, but Arabic has a special term for dual, known as *tathniya*. In other words, in reference to numbers, Arabic has three terms: singular, dual, and plural. We do not refer to ourselves as Muslims only, but as *Musalmaan*, too, which in Arabic is expressed as *Muslimaan* (dual form) and which we have through excessive usage changed to *Musalmaan*. What this means is, two Muslims. In other words we refer to ourselves as double Muslims whereas in actual fact we have not yet become proper single Muslims!

THE DEFINITIONS OF IEMAAN AND ISLAM

In reply to my query on the above-mentioned verse, Hazrat Maseehul Ummat (*rahmatullahi alaihi*) explained that **Iemaan** is an inward belief in The Being and The Qualities of Allah and firm conviction in the articles of faith as expressed in *Iemaan-e-Mufassal*.

The fulfilment of outward or external practices while maintaining belief in The Being of Allah, and being constantly engaged in the rectification of a'maal, is called **Islam**. The inward conviction held is referred to as Iemaan, and when this inward conviction is shaped into the mould of physical action, it is termed Islam. It is undoubtedly His Grace and Bounty to have granted such an inferior and wholly defective receptacle the priceless substance of Iemaan, thus enabling us to become worthy of His address. He does not stop there, but goes on to address us by Bounty upon Bounty, through which He wants us to become Muslim as well a Mu'min. *Look! In any aspect of living, throughout the ups and downs of worldly life, if you wish to remain in obedience, remain subservient to Islam, that is, to My commandments."*

My beloved friends! The inner conviction one holds pertaining to Allah Ta'āla with all His Infinite Attributes, is called Iemaan, while putting into practice the injunctions pertaining to the outer self is termed Islam. These are matters to be well understood. The location of Iemaan is the Baatin (Spiritual Self), which is the inner aspect of Islamic life, while the location of Islam is the Zaahir (exterior), which is the outer or external Islamic life. What an amazing observation made by our Hazrat! If one is a Mu'min, it does not necessarily follow that one is a Muslim too. But, if one is a Muslim-e-Kaamil (a perfect Muslim), who is fully engaged in fulfilling the injunctions of Allah then such a person is a perfect Mu'min as well. For this reason Rasool-e-Akram ﷺ said that when you see someone regular with salah then this is proof of him being a Muslim. Therefore, without further investigation one can bear testimony to his being a Mu'min. What an amazing teaching! On the other hand, if a person is a Mu'min but has never been seen coming to the Masjid, nor has one seen him reading Namaaz, or performing any act related to Islam, one will never be able to attest to him being either a Muslim or a Mu'min. The criteria for ascertaining the *iemaan* of anyone is physical practice on the

injunctions of Islam. When one sees him fulfilling these injunctions, one will be able to announce with confidence that he is a Mu'min. This then is the difference between Iemaan and Islam. With regard to our *baatin* or interior we are Mu'min, but as regards our fulfilment of external injunctions and perseverance thereon, we are Muslims.

MUSLIM-E-KAAMIL

People commonly claim: 'What's so important about outward actions?'. This outright rejection of external deeds is totally incorrect. Just as our hearts are swooning with the intoxication of Iemaan, so too must our Zaahir or exterior, by virtue of perseverance on the injunctions of Islam, prove whose servants and slaves we are, and whose commandments we obey. The skin that clothes our flesh, the money that line our pockets, the clothes that conceal our bodies, our appearance and deportment, our trade and contracts, our mode of life and social interaction, our borrowing and lending, our homes and furnishing, our travel and residence, all must be illumined with the Noor, the spiritual light of Islamic injunctions. So effective must this radiance be, that whoever casts a glance upon us must not remain unaffected thereby.

Take the case of a person who from head to toe has the appearance of a Christian, an American, an Englishman or a Frenchman, but, without doubt, bears within his bosom the wealth of iemaan. We do not deny the existence of iemaan in him. In the eyes of Allah he is definitely a Mu'min but outwardly he is not a Muslim. His iemaan may be equivalent to a mountain, but his behaviour and appearance will have no effect on anyone else. On the other hand, a person's iemaan may be limited in quality; it may still be in the process of growth and not in the state of perfection, but if outwardly he is Muslim then such practical display of Islam will certainly draw others closer to Islam. These are matters to understand. Generally both the terms Iemaan and Islam are used

interchangeably, but upon deeper reflection one realises the difference between Iemaan and Islam. To reiterate the point made earlier, Allah Ta'ala has placed the gem of Iemaan in this defective and lowly human body and made it worthy of being addressed by Him. He instructs us to enter into Islam fully and totally.

PERFECTION OF SHUKR

We have to, therefore, express *Shukr* or gratitude for the iemaan we presently possess, such *Shukr* being faradh, and continue expressing *Shukr* at every subsequent stage and level of Iemaan. However, our *Shukr* cannot be perfect or effective until Islam is practically applied to every department of life. On occasions of grief or happiness, on a journey or at home, when lending or borrowing, buying or selling, within the confines of the home or outside, with the family or with outsiders, as long as you do not accept the supremacy of Islam in practice at every stage of life, your *Shukr* or gratitude will never reach perfection.

THE DEMAND OF ISLAM

Shukr demands practicing upon Islam. It is therefore necessary for a Mu'min with Iemaan and Islam to actively establish the superiority of Islam. The method of doing this has been taught through the instruction of Rasoolullah ﷺ, who said:

"The seeking of knowledge is compulsory on every Muslim."
One has not been commanded with the acquisition of knowledge. No, not at all. Instead, we are commanded to seek knowledge. There is a vast difference between 'acquiring' (called *kasab* in Arabic) and 'seeking' (called *talab*). In *talab* or seeking there is constant restlessness. *Talab* entails an intense longing and desire to attain the objective. This longing and passion, this restlessness too, must be overpowering to the extent that was found in our pious elders of the past. Total dedication and immersion in knowledge was to be found in Hazrat Moulana Rashid Ahmed Gangohi and

Hazrat Moulana Muhammad Qasim Nanotwi. In pursuit of *Ilm* (knowledge) they left Gangoh and Nanota¹ for Delhi. Their intense longing and consuming passion to become totally conversant with Islamic knowledge was such that they could not afford the luxury of reading the numerous letters that came from home. They would drop all these letters into a container without reading them, for day and night they were immersed in the acquisition of *Ilm*.

THE NOOR OF ILM

Nowadays, in spite of the imparting of *Ilm* and the teaching of books, the Noor of *Ilm*, referred to as *Ilm-e-Safinah* (the knowledge borne by the heart), receives rare attention. *Ilm* is actually the name of that Noor which comprises two factors: *Ma'rifat* or recognition, and *Khashyat* or fear. I was discussing *talab*. *Talab* is referred to as restlessness or overwhelming passion. When man is overtaken by such restlessness and overwhelming passion, he loses consciousness of all else. So when these illustrious personalities proceeded for the acquisition of *Ilm* and not merely for an academic degree in Deen, whatever correspondence they received was placed in an earthen container. Because of their total absorption in the attainment of their objective, no time could they spare for the luxury of reading mundane correspondence. In spite of being so close to home and family they could not spare the time to visit until they had gained mastery over the object of their quest, the acquisition of *Ilm*. Not until their Asaatiza had guided them through the relevant Kitaabs did they return to hearth and home, unlike the students of today, who repeatedly travel to and fro. These travels in reality become the means of their decline and not a means of progress.

Just prior to their return home Hazrat Moulana Rashid Ahmed and Moulana Muhammad Qasim (*rahmatullahi alaihim*) decide

¹ The names of two villages situated about 120 kms from Delhi.

to peruse the bulky correspondence that had accumulated over the years. The contents of the letters, obviously, had different themes. Phrases such as *subhaanallah*, *alhamdulillah*, etc. were uttered in response to the various bits of now out-dated news contained in these letters. Upon reading about someone's demise months ago *innalillahi wa innaa ilaihi raaji'oon* was exclaimed, and so forth. Consider the level of dedication, the extreme devotion, the consuming passion, the severe restlessness which compelled them to ignore everything but their objective.

THE ADVICE OF HAZRAT MASEEHUL-UMMAT TO STUDENTS

Students completing the final year of the Alim course were advised by Hazrat Maseehul-Ummat during their graduation as follows: *"You have not completed the process of acquiring Ilm. You have completed the course known as Dars-e-Nizaami and that, too, with deficiency only too well known to your Asaatiza. Do not regard yourself as having completed the acquisition of knowledge or else you will remain bereft of Ilm."* He would also repeatedly say: *"The true quest for Ilm has only now begun. Only now have you acquired the capacity to study and adequately research the Kitaabs. Never become prey to the misconception that we have become Aalims."* He also said: *"Every individual in the Ummah is an Aalim, the only difference is in degrees. One person may know a few laws while another knows more than him, and you in turn may know much more than them."* This was his manner in curing vanity. Without fail, on the completion of Bukhaari Shareef every year he used to address the students with these words, *"Your student days are not over, but have only now begun."*

THE MEANING OF NECESSARY DEENI KNOWLEDGE

In discussing the learning of Deen Rasoolullah ﷺ did not speak

of *Kasb-e-Ilm* (acquiring knowledge). Instead, he mentioned *talab-e-Ilm* (seeking knowledge). In other words, that intense desire to learn should be present in the pursuit of the *Noor-e-Ilm* which Rasoolullah ﷺ brought. This keenness and passion to acquire knowledge has varying degrees. Rasoolullah ﷺ said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

"The seeking of knowledge is compulsory upon every Muslim."

So much knowledge is required that one's life becomes subject to the Shariah. It is thus necessary to acquire that amount of knowledge which will facilitate practice upon the necessary laws that arise in one's day-to-day life, over the twelve months of the year. This is referred to as acquiring knowledge to the extent of necessity and which is Fardh upon every Muslim.

For example, when a Believer reaches the age of puberty and the five daily salah become faradh upon him, it now becomes compulsory upon him to learn the laws of salah. It is compulsory upon him to learn so much of the *Quran-e-Majeed* which can enable him to offer the salah properly. Once he has done this, it will be said that he has rectified his salah. If Allah Ta'ala makes him the owner of wealth, be it gold, silver, stock-in-trade, or cash, to the extent specified by Shariah and a period of three hundred and sixty days (i.e., one Islamic year) passes over this wealth in his possession, Zakaat becomes incumbent upon him. It will now be incumbent upon him to learn the *masaail* (laws) of Zakaat. Consider how easy the Shariah has made the issue. Not until the prerequisites for Zakaat are met does it become Fardh for one to learn the *masaail* relevant to it. When the conditions that make Zakaat obligatory are not found, it will be merely Mustahab or optional to learn the relevant *masaail*. Yes, as soon as the prescribed amount of wealth (*nisaab*) comes into his possession for

the stipulated period, learning the rules pertaining to Zakaat becomes compulsory. This is the meaning of acquiring knowledge to the extent of necessity.

Similarly, if Allah Ta'ala has made one very wealthy *Hajj-e-Baitullah* (pilgrimage to The House of Allah) becomes faradh. Every possessor of the Nisaab of Zakaat is not necessarily wealthy to the extent that Haj becomes incumbent upon him. The requisite for this is to possess enough wealth which will suffice for one's journey to Makka and back, as well as the cost of one's stay in Makka, and sufficient wealth to leave behind for the necessary expenses of one's wife and children. One who has this much will be termed wealthy in Shariah and Haj will be incumbent upon such an individual. Anyone owning this amount of wealth along with the required physical health and strength, (i.e., both monetary and physical resources) will be under obligation to perform the Haj. Further conditions are: safety en route, permission to travel from the Government of one's country of origin, as well as permission from the Government of any country through which one will travel. These collective conditions make the Hajj compulsory. Thus a person who meets all these conditions has to compulsorily learn the *masaail* of Haj. If even one condition of the above is not found, Haj will not be faradh. If such an individual (upon whom Hajj is not compulsory), nevertheless, devotes himself to learning the Masaail pertaining to Haj, that would be a Mustahab act which is also commendable. However, it will not be any more compulsory to learn the laws of Hajj.

It is by way of example that I have mentioned these few aspects. After iemaan, upon reaching the age of puberty, while possessing sanity and intellect, salah becomes faradh. Sanity is a condition because one who is insane is not bound by the Shariah to offer salaah. Both the prerequisites, maturity and intelligence, have to be met. In like manner, the possession of the Nisaab of Zakaat will necessitate learning the relevant *masaail* pertaining

thereto, and if one is wealthy, the same incumbency will apply to learning the Masaail on Haj. Look how easy Islam is. Our Shariah has explained the circumstances under which it becomes obligatory to acquire the necessary knowledge of Deen.

THE NEED FOR ULEMA

Apart from the basic, necessary knowledge, if anyone pursues the *Nizhaami* syllabus² and studies the full course of books, this will be mustahabb. The existence of such individuals is also necessary for the Ummat. Every village or town must have an Ālim who has acquired such versatility in the Books and Law of Shariah that can enable him to fulfill the religious needs of his locality. It is *faraz kifaaya* to prepare a group of such Ulema for the Ummat. Hence, it is not an exercise in futility (as some people believe) to make children Ālim of Deen. This is essential. In fact, grooming youth to become Ulema is to make them heirs to the Knowledge of Rasoolullah ﷺ. It is clearly stated in the hadith shareef that the Ulema are the heirs of the Prophets. And this is not a heritage of gold and silver, but of knowledge. He who sincerely and earnestly acquires the knowledge of the Prophets, especially that of Rasoolullah ﷺ, is the heir of The Noble Messenger. Such heirs of the *Ambiyaa* are perpetually required by the Ummat.

THE SACRIFICES OF ULEMA

This is the age of materialism and worldly glitter, where even an ordinary man is able to earn a considerable amount of money. In spite of all this, these Ulema have suppressed their feelings and carnal desires by abstaining from marriage and engaging in the quest for knowledge. This is indeed a great favour upon the

² The name of the Ālim course taught on the sub-continent.

Ummat. They are our benefactors. The Muslim nation is indebted to them. It is no small feat to curb and control the lowly and carnal desires during youth just for the acquisition of Ilm. They left their homes and underwent tremendous difficulties. The period of learning is a period of immense sacrifice and endurance, during which they sat on straw mats, having had to endure who knows how much scolding and rebuke. Worse still, they may have had to suffer corporal punishment. After undergoing all this, the Ālim then completes a prescribed course. However, completing this course, or graduating does not mean that he has achieved all knowledge. Instead, it means that he has now developed the true taste for knowledge, and has completed a syllabus of books. In the words of Hazrat Maseehul-Ummat, real study has only begun. Be that as it may, our purpose was to explain the meaning of acquiring knowledge of Deen to the extent of necessity; and that we have done.

THE VIRTUES OF TA'LEEM-E- QURAAN

Teaching and learning the Quran Shareef also falls within the purview of Deeni knowledge. This is not a separate category. In fact, the ta'leem of the Quran Shareef is fundamental to the Deen of Islam. For this reason it is wajib upon every Muslim to memorise that amount of Quran which can enable him to adequately read salah or lead others in salah. At this point I might add, that though we are required to bear in our hearts high regard for the lofty status of a hafiz, we also learn from the hadith that one who could not become a hafiz of the Quran but managed to memorise Surah Yāseen, will also be resurrected among the huffaz through the barkat of this Surah. Surah Yāseen is known as the 'heart' of the Quran.

It comes in the hadith shareef that whosoever reads Yāseen after Fajr salah, Allah assumes the responsibility of all his affairs for that

day. It has been the hallmark of all Muslim traders of the past, that they would not begin their work without reciting Surah Yāseen and the performance of four rakaats Ishrāq salah. Another hadith shareef states the one who reads four rakaats nafl at the start of the day, Allah takes charge of all his work for that day. And if any of his affairs had gone wrong, Allah Ta'āla would set it right. Thus, the learning of the Holy Quran is included among the necessary knowledge of Deen which every Muslim must obtain.

It is also mentioned in the hadith, that one who learns to read the Quraan visually, will be allowed intercession on behalf of two people; and one who becomes a Haafiz-ul-Quraan and acts upon it, will be granted the right to intercede on behalf of ten people by Allah Ta'āla. It is clear that the first two referred to in the hadith will be one's parents. Remember too, that one will be granted the reward of a hundred accepted good deeds for every Aayah read in Salaah.

THE VIRTUE OF TABLEEGH

Listen to the virtue of imparting a chapter of knowledge with full explanation and relevant details. For example, explaining the compulsory and sunnat acts of Wudhu, as well as its complete method. Rasoolullah ﷺ mentioned that the imparting of such a chapter of knowledge earns the reward of a thousand Rakaats Nafl Namaaz. In the hadith it is stated that Rasoolullah ﷺ made the entire Ummat responsible for the conveyance of his mission. He said during his final Khutbah at Mina, *'If you know a single Aayah, a single Mas'ala, a single word, convey it,'* Therefore every individual, by means of his character, honest dealings, exemplary social conduct, Islamic ways and customs, should continue to influence people by presenting Islam to them. In so doing one will continue winning the beloved heart of Rasoolullah ﷺ, and continue pleasing him.

THE GIST OF THE LECTURE

O believers! Enter Islam fully and completely. Do not under any circumstances whatsoever obey Shaytaan, for he is without doubt your manifest and clear foe. Regarding this Aayah, I have offered much advice. We beseech Allah Ta'ala to enable us to express Shukr on Imaan and to grant us the Taufeeq to appreciate it. We ask him to enable us at every turn and juncture of our lives, to actively give credence to the teachings of Islam by putting into practice His injunctions. We beg Him to allow us to practically demonstrate Islam, to assimilate Islam into our lives and become **Kaamil Muslim – Perfect Believers**. Āmeen.

Majlis No. 2

بدن صابر

A BODY WITH PATIENCE

Translation of a lecture by
Shafeequl Ummat Hazrat Moulana
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the Distinguished Khalifa of
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نَحْمَدُهُ وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ، وَعَلَى آلِهِ وَ
 أَصْحَابِهِ أَجْمَعِينَ، مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
 عَلَى حَبِيبِكَ مَنْ زَانَتْ بِهِ الْعَصْرُ - أَمَا بَعْدُ :
 - فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ

With the Taufeeq of Allah and the barkat of my Shaikh, I have the good fortune to recite a blessed Aayat of the Quraan-e-Majeed. This is followed by a Dua from the Hadeeth Shareef:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الصِّحَّةَ وَالْعِفَّةَ وَالْإِمَانَةَ وَحُسْنَ
 الْخُلُقِ وَالرِّضَى بِالْقَدَرِ

"O Allah! I ask You for good health, chastity, trustworthiness, noble character and acquiescence to taqdeer."

The Aayat is a statement made by Hazrat Ibraheem ؑ in the Quraan-e-Paak. Subhaan-Allah! One has only to meditate deeply over this Dua of Ibraheem ؑ and will immediately attain salvation from countless worries and fears.

THE PERFECT ADAB OF HAZRAT IBRAHEEM

He says, "When I am ill, He cures me." When I am ill, Allah

Ta'ala cures me." Subhānallah! What an amazing observation! Illness in contrast to health is a defect. Hazrat Ibraheem ؑ attributes this shortcoming to himself. He says, 'When I become ill.' On the other hand, cure and good health, the opposite of illness and a sign of perfection, he attributes to Allah Ta'ala. Subhānallah! This is indicative of his high level of *abdiyyat* (servitude and submission). It is necessary for every servant of Allah to attain this type of servitude. Attributes of perfection, excellence and flawlessness are always directed to the Master. On the contrary, all aspects of imperfection, all defects, weaknesses and failings are attributed to one's own self. 'Whenever I become ill, He cures me.' This means that whenever I fall ill due to some deficiency or lack of caution on my side, it is beyond my ability to cure myself. Cure and good health are in His sole control and possession. In spite of these shortcomings and errors on my part, He deems it fit to overlook them and still cure me. He continues to convert my illness into good health.

Some illnesses are such that even doctors and highly skilled physicians concede that, in their opinion, there is no cure to the condition. However, Allah Ta'ala has cured such people solely through His Grace and Bounty, leaving the experts totally dumbfounded. This has happened on numerous occasions. Approximately forty years ago there was a lady patient who was considered incurable by our local doctors and physicians. They had given up all hope of her recovery and had even informed her close relatives that they should now prepare for her departure. But, it is Allah Ta'ala who is the Supreme Healer. He has kept the art of healing solely in His possession. Alhamdulillah! Thumma Alhamdulillah! The patient for whom all hope had been given up was cured by Allah within a few hours. All the physicians were utterly bewildered. All thanks are due to Allah Ta'ala by whose Grace that lady is still living today. I mention this incident since I personally witnessed it. All the signs of death had become apparent in this woman, such as the collapsing of the temples, the

complexion turning totally pale, the nose becoming bent to one side, the eyes having lost their sight, the hands and feet having lost their feeling and movement. In spite of all this, Allah Ta'ala, through His special Bounty, granted her an instant and lasting cure, and blessings in her life span. We beseech Allah Ta'ala to keep her shadow over us for a long time to come.

The Ambiya have within them a perfect degree of Adab (respect). They know that illness is a defect or shortcoming within one, which is normally due to bad eating habits. Hazrat Ibraheem attributes this to himself, while health, which is a blessing and an honour from Allah, he attributes to Allah Ta'ala.

THE RIGHTS OF THE BODY

The life within man is termed Nafs, and that, too, has certain rights over the individual. The technical term for this is *Huqooqun-Nafs*, or the rights of the Nafs. The first three rights of man's body are compulsory factors, and they are:

Safeguarding health, safeguarding bodily strength, and safeguarding peace of mind, or contentment. Utmost care must be given to safeguarding the health in eating, sleeping, living conditions, and other aspects. Effort must be made to maintain good health. Anything unhealthy should not be consumed.

PROTECTING THE HEALTH

On one occasion Hazrat Ali ؑ became ill and began eating dates. He was told by Allah's messenger, "Do not eat dates while you are in this condition for it will not agree with you, rather eat beet-root." This was during the period of convalescing. Most probably the stomach at that stage did not have the ability to digest a certain type of food (such as dates, for example.)

"When you recover, you can certainly eat dates again." Hazrat Ali ؑ acted upon this and very quickly did Allah Ta'ala endow him with extremely sound health. Protecting one's health is thus a fundamental duty that devolves upon the servant of Allah and is

also an act of worship.

PROTECTION OF STRENGTH

The second right is to safeguard one's strength. This, too, falls within the purview of *Huqooqun-Nafs* (the rights of the nafs). Almighty Allah states in one verse of the Quran:

"And prepare for the enemy whatever strength you can muster" (Surah Taubah, verse 60)

It is clear that preparation comes through strength. This includes weaponry and material means, as well as preservation of good health. We should therefore safeguard and maintain our strength and not waste it in avenues which are improper. Training needed to ward off an attack must also be acquired. We thus come to learn that just as health is a desired objective, so too, is strength.

PROTECTION OF THE PEACE OF MIND

The third factor in the huqooq of one's body is preservation of peace of mind and contentment. A reference to this is made in one place in the Quran where Almighty Allah states:

"And do not be wasteful" (Surah A'raaf, verse 31)

Do not spend on useless and unnecessary ventures lest you fall prey to distress. It is evident that when one is distressed there can be no peace of mind, no serenity or composure within oneself.

In these blessed verses the need to preserve the first three factors of *huqooq-e-nafs* has been stressed: health, strength, and peace of mind. Do not voluntarily opt for any such work or action that will disrupt these three elements. If through the decree of Allah an event which is entirely beyond one's control transpires then obviously such a non-volitional event is involuntary *mujahada* (striving), and is more effective than voluntary *mujahada*.³

³ In other words, any difficulty that happens against one's will and volition will bring about greater spiritual benefit than any form of optional striving and worship, provided one exercises sabr.

However, one should always ask Allah Ta'āla for āfiyat (protection).

ADVICE IN THE DUA OF RASOOLULLAH ﷺ

Through the medium of this petition in the court of Allah, The Messenger of Allah has conveyed to us a wonderful lesson. 'O Allah! I ask You for good health.' When sound health has been granted, he then says: 'I ask You for *iffat* (chastity).' Chastity implies a clean and pure life. That good health should not be destroyed or wasted in the disobedience of Allah, nor should I wilfully destroy it. Rasoolullah ﷺ is educating the Ummat on how to ask from Almighty Allah. Ask for good health as well as chastity. It is for this reason that the Akaabir (pious predecessors) say the intention for Nikah should be to preserve chastity and self-respect. Along with this we should abstain from places of suspicion so that there is no stigma on our chastity. Our morality should not be tarnished. The dua goes on: "O Allah! Grant good health and chastity, and also grant me Amaanat or trustworthiness." Let me not commit any breach of trust. Allah's Beloved ﷺ is teaching the Ummah to ask for good health, for chastity, and for trustworthiness.

THE DEFINITION OF AMAANAT

Rasoolullah ﷺ is asking for *amaanat* and in the process, explains the meaning of *amaanat*. In it there is strength to our Iemaan. Furthermore, all the bounties endowed by Allah Ta'āla are to be utilised in keeping with the pleasure of Allah Ta'āla. When the servant uses the gifts of Allah in accordance with His Wish, he is considered to be trustworthy. If on the other hand, he uses those gifts contrary to Allah's command and pleasure, he has in reality breached that trust. For example, abusing the wife with violence and harshness, or resorting to the methods of the West (in sexual relations) is in absolute conflict with *amaanat*. Rather one has to use this bounty in keeping with the rules and regulations set down by Allah Ta'āla. It is faradh upon you to look after your own health, and it is also your obligatory duty to consider the health and well-

being of the wife.

A CORRELATION BETWEEN THE WORDINGS OF THE DUA

How remarkable is the advice conveyed in this dua by the beloved Messenger of Allah! The dua is for good health, and along with chastity and trustworthiness. Allah forbid that during the prime of my youth I should resort to some vile or shameless act. On the occasion when sabr is demanded, I fail to exercise patience, or at the time of shukr I fail to express that shukr. And when truthful speech is demanded, I become guilty of falsehood and lies. It must not happen that in a moment of youthful passion I happen to perpetrate deeds that are contrary to decent and noble character. Lest this should happen, the dua has been immediately taught to us. Ask for good health, for chastity, and for trustworthiness, and then ask Almighty Allah for *Husn-e-Akhlaaq*, or beautiful character and morals.

It is quite possible that Allah may inflict upon us a calamity or hardship, or an event may occur that runs contrary to our pleasure and fancy. Hence the need to ask Allah for acquiescence to taqdeer. Indeed, this Dua which The Messenger of Allah ﷺ taught the Ummah is a chapter of knowledge on its own. The full dua is as follows: 'O Allah! I ask You for good health, chastity, trustworthiness, noble character, and happy acceptance of taqdeer.'

The constant *istighfaar* that the Messenger of Allah ﷺ made, and his repeated taubah unto Allah Ta'āla is in reality a Dua of forgiveness on behalf of his Ummah, and a lesson in seeking forgiveness. It is also a means of elevating the ranks of Rasoolullah ﷺ. Minute by minute his stages are continuously being elevated. Through this one dua Rasoolullah ﷺ imparted a great amount of advice to the Ummah. Being pleased with taqdeer means that we happily accept those events which please us, as well as those predestined happenings which are contrary to our choice and pleasure. Remember, no action which proceeds from Him is

devoid of wisdom. On the contrary, every decree and decision of His is appropriate and beneficial in its entirety, though we may not immediately see that benefit.

THE BOUNTY OF HEALTH

We thus come to realise that we are not granted a free reign in respect of our health. In this regard the servant of Allah is bound by certain rights and conditions. These will delineate the method of maintaining good bodily health. Sound health is a great boon. It appears in the hadith that people only appreciate sound health after it has been destroyed. This is extreme negligence. It appears in another hadith shareef that one who awakens in the morning without any serious illness, is not in any distress, and is pleased with the bounties of Allah then, says Allah's Messenger, such an individual has accumulated all the bounties of the world.

FOUR VIRTUES

It appears in a hadith shareef that whomsoever Allah grants four things: a tongue that makes constant zikr, a body that makes constant sabr, a heart that makes constant shukr, and a wife who protects her chastity, has been granted the entire world and its kingdom.

THE REALITY OF SABR

Badan-e-saabir means a body that bears hardship. Whether one is in illness, or, Allah forbid, involved in an accident, the body still exercises patience. No words of complaint are uttered. However, expressing one's anxiety or disappointment is not contrary to sabr. But, to ask, 'Why did this happen? It should never have happened. It was unkind or cruel. It's wrong for this to happen to me. Was I the only one left to suffer this calamity?' These are statements of transgression and sin.

SHUKR

Rasoolullah ﷺ spoke of a heart that is thankful for the favours of Allah. Shukr means to be grateful and to appreciate the favours of others. Appreciation is also a form of shukr. And shukr is also to utilise the bounty granted by Allah in accordance with His Pleasure and Will, for He is the One Who granted it. Thereafter, a unique virtue is mentioned. A pure wife! A wife who will maintain her honour and dignity with firmness. These are the four great bounties mentioned by Allah's Beloved Messenger. The possessor of these has attained the entire universe along with its rulership. A tongue which is *Zaakir*, a body which is *Saabir*, a heart which is *Shaakir* and a wife who is *Taahir* (pure and chaste). This is an enormous bounty, indeed. Therefore, express gratitude over the bounties of Allah Ta'ala.

One benefit of shukr is that a person is safeguarded from vanity and self-aggrandisement. One who offers shukr does not consider the bounties he enjoys to be the result of his own efforts and endeavours, rather an endowment from Allah Ta'ala. He is thus protected from *ujub* (conceit or vanity). Another blessing in Shukr is that there is an increase in the bounties already granted. The favours of Allah are thereby protected and remain with one for a long time to come. The greatest virtue of all is that Allah Ta'ala Himself states in The Holy Quran:

“Offer shukr unto Me.”

He has commanded us to offer thanks and gratitude. In Shukr lies the protection of bounties and its perpetuity. This is appreciation and gratitude. For this reason the Messenger of Allah ﷺ once said in his dua:

“O Allah! Make us among the Shaakireen (the grateful ones)”

THE RIGHTS OF THE ILL

Just as we have been taught the rights of our physical bodies, we are also enjoined to visit those who fall ill. It appears in the

hadith that one who visits the sick during the morning, seventy thousand angels seeking forgiveness on his behalf till evening. If one visits the sick in the evening, the angels will make Dua for his forgiveness till morning. What else do we need? If we have acquired forgiveness then we have entered the realm of eternal success.

It appears in some narrations that when one alleviates the sorrow of a grief-stricken person, or consoles the ill and weak, Allah Ta'āla becomes pleased with such a person and makes Jannat compulsory for him. In yet another hadith it appears that one who sets out to visit an ill person and then walks back home, then that walking to and fro is akin to strolling in the gardens of Jannat. Going to the sick person's home, is like taking a walk into Jannat. Even on his return the same reward is granted. A visit to the sick thus becomes a visit to Jannat. In another narration it is stated that an angel announces (t one who has visited the sick), "Your going is pure, your return is pure!"

Generally, it is the demand of human sympathy that one human will come to the assistance of another during moments of difficulty and pain, to the best of his ability. The least will be to enquire after the health of your Muslim brother.

SUNNAH ACTS WHEN VISITING THE SICK

It is mentioned in the hadith that whenever Rasoolullah ﷺ used to visit the sick, he would place his blessed hand on the forehead of the patient and would not sit for very long. This is the Sunnah method of visiting the ill. Nabi Muhammad ﷺ would then say the following words:

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

"Do not despair, purity is being attained - if Allah Wills."

All dirt and impurities are being expelled, to be replaced with purity. Soon there will be full recovery. Rasoolullah ﷺ also used to

say,

اللَّهُمَّ اشْفِهِ اللَّهُمَّ عَافِهِ

"O Allah! Cure him. O Allah! Grant him safety (from all calamities)."

In some narrations it appears that he used to recite the following dua seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

"I beseech Allah the Most Glorious, the Lord of the Mighty Throne, to grant you cure."

Rasoolullah ﷺ said that Allah Ta'āla has provided a cure to all diseases in the above words, the only exception being death, which is predetermined and will arrive at its appointed time. This was the etiquette observed by Rasoolullah ﷺ when visiting the sick.

He also encouraged members of the sick person's household by saying, "Brother! Feed him well, give him good and nutritious foods, but be careful about his diet." At the end, in a lowered tone, he would to say, "Feed him well. Feed him with nutritious foods." It is reported in one hadith that Rasoolullah ﷺ said the following: "Give him whatever he asks for, but be careful as to what he must avoid."

The Beloved Messenger of Allah ﷺ taught his Ummat the principles of living a pleasant life. He taught that not as much benefit is derived from medicine as is derived from a strict diet. Utilise medicines but also be very firm on the prescribed diet. He also said that Allah Ta'āla has provided a cure for all illnesses. Discovering these cures depends on our research and experience. In days gone by, people also suffered from what today is termed

cancer. It clearly appears in Islamic books that people were cured thereof. Basically all diseases which we refer to as 'new', have already occurred in the past, but the physicians of yesteryear have taken with them their research and findings. They were not so generous in sharing these cures and treatments with others. But they were certainly able to provide a cure for even the disease of cancer which, doctors say, is incurable. Through the will of Allah it will not remain incurable. Soon the time will arrive when, in keeping with the statement of Rasool-e-Akram ﷺ, Allah will inspire our minds and intellect with the appropriate cure. Rasoolullah ﷺ clearly mentioned that Allah Ta'āla has created a cure for all diseases. This is an incontestable statement by Allah's Beloved. We have utmost faith in this statement.

Thus, we should take due care of our health, our strength, as well as the maintenance of our peace of mind and contentment. Do not adopt any such means which will destroy your health or strength, or disrupt the peace of mind and contentment of the heart. If and when illness does occur, it should be attributed to ourselves, as was done by Hazrat Ibraheem, "When I become ill..." Illness is a defect, "When I become ill, Allah Ta'āla cures me." Healing is a quality of perfection, and should be attributed towards one's Master and Creator.

A POINT OF ADAB (RESPECT)

A qualified doctor or physician has the right to prevent his patient from certain foods on the basis that medically such foods can cause harm to the patient. On the other hand, we who are not medically qualified do not have the right to make such a claim. The Shariah of Islam has taught us Adab or respect. We should rather say that a certain food does not agree with me. Consider this carefully. Someone says, "Sir! Ice does not agree with me." He should realise that there is some such shortcoming within his system that does not allow it to digest the ice, for had there been any intrinsic harm in ice, it would have affected anyone else who

consumed it. This is a very simple example on the basis of which we can understand other similar situations. What an effective guideline provided by Shariah. A physician has the right to openly say to a patient, 'If you eat this or that, you will die, for it is harmful to you. Abstain from such food.' This is in order to safeguard the patient, to make him subscribe to a fixed diet, and save him from reckless eating habits. But if we wish to say the same, we have to do it in a different manner, by saying, for example, that a specific substance is not agreeable with the body. In this is a lesson of adab towards the *ni'mat* or bounty of Allah. And this we glean from the words of Sayyiduna Ibraheem عليه السلام when he said: "*When I become ill, He cures me.*"

It is undoubtedly Allah Ta'āla who cures, but man should nonetheless take due precautions with regard to his health.

THE WISDOM IN ILLNESS

If and when one does become ill, be assured that in it lies the Infinite Wisdom of Allah. Your spiritual stages are thereby elevated. It is mentioned in the hadith that when a Mu'min servant falls ill, Allah Ta'āla grants forgiveness from sins. He forgives the sins of the servant and purifies his body from its acts of disobedience. It is also mentioned that duas are more readily accepted during illness than in good health. Thus, in the state of sickness one becomes *mustajaab-ud-da'waat* (one whose Duas are readily accepted). Allah Ta'āla showers great Mercy and Grace upon such a person.

Another point to bear in mind is that no matter how bad one's condition becomes, never be despondent or lose hope. Instead, continue offering Shukr for the bounty of health. Do not allow this thought to settle in the mind, that 'I always remain ill; I am more ill than well'. Some of our pious predecessors have advised that when going to bed, make shukr for good health. Say: "Alhamdulillah! My health is good. O Allah! I thank You for having granted me good health." What purpose will this serve? The reality of shukr will, Insha-Allah, settle firmly in the mind. In consequence

of this one will be saved from uttering phrases of ingratitude. For shukr one has been promised protection. For shukr there is the promise of preservation of bounties. For shukr Allah has promised increase in His bounties. Through the blessings of shukr there will be a gradual decrease in pain and suffering.

Finally, along with medical treatment one should also subscribe to a strict diet, as has been learnt from the ahaadith mentioned.

We beseech Allah Ta'āla to grant good health and strength to all the Muslims and to grant a speedy cure to all those who are ill among us – āmeen.

Majlis No. 3

تواضع
ام المحاسن ہے

HUMILITY - THE ROOT OF ALL GOOD QUALITIES

Translation of a lecture by
Shafeequl Ummat Hazrat Moulana Shah
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نَحْمَدُهُ وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ ، وَعَلَى آلِهِ وَ
 أَصْحَابِهِ أَجْمَعِينَ ، مَوْلَايَ صَلَّى وَسَلَّمَ دَائِمًا أَبَدًا
 عَلَى حَبِيبِكَ مَنْ زَانَتْ بِهِ الْعُصْرُ - أَمَا بَعْدُ :
 قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
 مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ

“He who humbles himself for the sake of Allah, Allah shall elevate him”

With the Taufeeq of Allah and the Barkat of our noble Shaikh, I have the honour of reciting a hadith shareef in this gathering. It is an extremely wonderful saying of Rasoolullah ﷺ. He says:

‘Whoever will humble himself (solely and purely for the pleasure of Allah, i.e. with perfect ikhlaas or sincerity), Allah will grant him elevation.’

Remember! Just as all *razaa-il* (evil, lowly attributes) are connected to pride, in like manner all *fadhaa-il* (virtuous, lofty attributes) are connected to *Tawādhū* or humility. Pride must not exist within us, for Allah Ta-āla has said with reference to the proud:

“ Verily Allah does not love those who are proud.”

(Surah Nahl)

Since all evil attributes are related to *kibr* or pride, it (*kibr*) has been called ***Ummul-Amraadh*** or ‘**the root of all spiritual maladies**’. When pride is labelled as the root of all spiritual evils, we need to know the opposite of pride, because treating spiritual maladies by its opposite is most effective. So, the opposite of pride is *Tawādhū* which means humility, humbleness, or submissiveness. As pride is described as the root of all evil traits, in like manner

humility is termed ***Ummul-Mahaasin*** or ‘**the root of all noble qualities**’. This is so because, as mentioned earlier, all noble traits are related to humility. All good deeds, noble character, and qualities of excellence, are born out of humility and based thereon.

If a man possesses a variety of good deeds, but lacks humility then know that his good deeds have no life in them. Vigour and vitality cannot develop in his *a'maal* without humbleness. Humility is the opposite of pride. When a man begins to adopt humility then the arrogance in him is transformed into submissiveness. (Thus, one opposite has replaced the other.)

A SIGN OF TRUE HUMILITY

What is the meaning of humility? Quite simple. To regard oneself as a non-entity. Many people refer to themselves as ‘a nobody’, ‘a nothing’, but do not *really* regard themselves as such. The attitude of humility has not yet sunk into their hearts. My Hazrat (Maseehul-Ummat) *rahmatullahi alaihi* mentioned something unique. He says that when praise and criticism both become the same then real humility begins developing within.

Today, who does not wish to be praised or lauded! In fact, everyone is the victim of this disease, the disease of desiring praise for oneself. Every person has the desire to be spoken highly of in society circles. *Inna lillahi wa inna ilaihi raji'oon!* Rasoolullah ﷺ made a request in the Court of Allah, which was actually a lesson and advice for the Ummat. He said:

O Allah! I am lowly, so grant me respect.

If a veil of concealment is cast over the disgraceful conduct of a man, that too, is a form of *izzat* or respect, even though he is not being praised. Indeed, concealment of one's sins is a form respect from Allah. Humbleness and self-depreciation are the initial stages of humility (*tawādhū*).

ISLAM SPREAD THROUGH TAWĀDHU'

The notion that Islam spread through the sword is incorrect.

Actually, Islam was spread through the noble quality of *tawādhū*".

THE TAWĀDHU' OF HAZRAT UMAR ؓ

Look at the life of Sayyiduna Umar bin Khattab ؓ. During his reign of khilafat, holding a leather water-bag, he would deliver water to the homes of his poor subjects. He took upon himself the responsibility of supplying water to homes of the poorer class. This in spite of being the Ameerul-Mumineen, and in spite of his high rank and superior status. This is what it means to adopt humility in society in order to fulfill the needs of the general Muslim public.

Look at the humility in his dressing. For twenty years he sufficed with only one kurta. On many occasions Hazrat Umar ؓ displayed humility in his treatment of people and in his speech. On the journey towards Jerusalem, he and his servant arrived at the city just when it was his turn to hold the reins and walk, while the servant was mounted. Hazrat Umar ؓ was wearing a kurta that had several patches. What is this, if not humility? The servant implores him, saying, 'O Ameerul-Mumineen, I forfeit my turn to be mounted. It will be your favour upon me if you allow me to walk and you be seated on the mount. It does not befit the occasion for me to be on top while you walk.' Some Sahaaba suggested that the Ameerul-Mumineen change the kurta that he was wearing. However, it was the overbearing *tawādhū*" of Hazrat Umar ؓ that he continued walking while holding the reins, and he persevered with his old, patched kurta.

As Hazrat Umar ؓ proceeded towards the gates of the city (which at that stage was under seige by the Sahaaba), the inmates open their ancient scriptures while intently studying the scene before the eyes. Suddenly they exclaim in amazement: 'In our heavenly books this is the exact sign mentioned about the man who will conquer our city. We, therefore, surrender without a fight, and hand over the keys to him.' This incident proves that *Baitul-Maqdis* (Jerusalem) was captured through *tawādhū*" or humility. Very well, these were magnanimous personalities, almost like Prophets. Let's

take an instance of recent times.

THE TAWĀDHU' OF SHAIKH ABDUL-QUDDOOS

Shaikh Abdul-Quddoos Ganghoi⁴ had only one kurta. If it tore and the need arose to patch it, he would use any material that was available. To such an extent that if he found a piece of sack lying at a rubbish dump, he would wash it and stitch that over the tear in his kurta. My dear friends, the important thing is to be humble. The effect of his *tawādhū*" was so profound that even his kurta become a sacred relic. Approximately 100 years have passed since his demise and his kurta is still preserved to this day.

These chosen friends of Allah truly annihilated themselves. My Hazrat (*rahmatullahi alaihi*) used to say that achievement is actually self-annihilation. When it is asked: 'What did they achieve', then consider how much they had succeeded in destroying the lowly self. The more one succeeded in destroying the ego, the greater he has achieved. So, what is achievement? It is self-annihilation. And what is self-annihilation?⁵ It is achievement (i.e., spiritual elevation).

Humility is the opposite of pride, so as long as humility will not be cultivated, there is no escape from 'the root of all evils'. And as long as true *tawādhū*" does not develop within ourselves, till then other noble attributes too, can not be acquired. One's piety will remain incomplete. Hence, the type of akhlaaq (pious character) through which Islam spread was none other than *tawādhū*".

When praise and censure become equal to a person, it will be said that he or she has attained humility. It makes no difference whether one is praised or condemned. A sign of humility is that one is not desirous of praise. Similarly, humility means that when one

⁴ *Ganghoi* means a person who hails from the town of Gangho in the UP province of India.

⁵ Self-annihilation is another description for humility, because suppressing and crushing the ego is the essence of humility.

is insulted or condemned, such condemnation is regarded as a predestined event that was prompted by Almighty Allah. The abuser is insulting me with the Permission and Will of Allah. I have absolutely no say in the matter.

Great men of the past always detested praise and flattery. It is despicable in the extreme for a man to desire praise and acclaim. Those who do so have not even attained a whiff of the reality of tasawwuf. This address is directed to those who sincerely wish to develop humility, or those in whose hearts there develops a desire for acclaim and praise. However, those who deliberately wish for praise and aggrandisement have drifted off the beaten track.

The Buzrugs of the past have taken great care to avoid *nafsaaniyat* (sensuality, or submitting to the desires of the lowly self), just as they went to great lengths to abstain from *kibr* (pride). So rigid were they in this aspect as to leave one utterly bewildered. If you study close-up the lives of these pious souls whom the entire Ummat unanimously reveres, you will realise that they had truly considered themselves insignificant and low. And they demonstrated this practically, not just in words. True humility can never be cultivated unless pride is eradicated. In today's society a common complaint is disunity among the Ummat. However, disunity is here to stay unless we develop total humility, and unless we cultivate lowliness within our selves.

THE EPISODE OF HAZRAT SAYID AHMED RIFAA'EE

How great were those honourable servants of Allah of the past! Among the awliyaa (saints) of Baghdad one very famous personality was Sayid Ahmed Kabeer Rifaa'ee (*rahmatullahi alaihi*). He is buried at a place called Rifaa', near Baghdad, and was a contemporary of Hazrat Gauth-e-Paak, Shaikh Abdul-Qaadir Jeelani (*rahmatullahi alaihi*). Hazrat Sayid Ahmed Rifaa'ee had completed the Hajj and arrived in Madinah to offer salaam at the blessed resting place of The Chief of all Messengers, Nabi Muhammad ﷺ. Upon appearing in front of the blessed grave, he

said: "Peace be upon you, O Grandfather!" Since he was a descendant of the family of Hazrat Fatima عليها السلام, and thus a sayyid⁶, he was allowed to address The Messenger of Allah as Grandfather. Suddenly, from within the blessed grave comes the holy reply: "And peace be upon you, or my son!" Allahu Akbar! What a rank! When he realised that he had received an audible reply, he had a surge of courage. His morale was now tremendously boosted, so he spoke further and said: Ya Rasoolullah! Up to this stage I was sending salaam upon you from my hometown through the medium of Angels. Now Allah has granted me the opportunity to personally present my salaam in your auspicious presence. O Grandfather! My wish is that you stretch out your blessed hand so that I could attain the distinction of kissing it! Immediately, a slight aperture appears from within the blessed sepulture and through it emerges the sacred hand of The Master of Both Worlds عليه السلام, glittering with celestial light, radiating brilliant *Nūr* that dazzled the sight of the beholders. Hazrat Sayid Ahmed Kabeer Rifaa'ee stretches forward, clasps the sacred hand between his own two hands, places them on his head and eyes, and kisses them. The sacred hand is then withdrawn into the mubaarak qabr.

Now comes the essential moral of this story, the point that illustrates how these spiritual giants strove to eliminate lowly, base qualities, and how they sternly fought to save themselves from pride. After this glorious and epic event, Shaikh Ahmed Rifaa'ee goes and lies down in front of Baabus-Salaam, one of the doors of Musjidun-Nabawi. He says to the passers-by: "Trample me when you enter the Musjid, so that the filth of pride may not enter my heart!" The narrator of this incident is none other than Hazrat Gauth-e-Paak himself. At that point, no one else dared step forward. Someone asked Hazrat Gauth-e-Paak, 'Did you too, not desire to kiss the mubaarak hand?' He gave a wonderful answer. He said: 'Me? Nay, at that moment even the Angels were enviously

⁶ One belonging to the Noble family of Rasoolullah عليه السلام.

aspiring to do the same!'

The idea is to illustrate how such a great and widely acclaimed personality in the Muslim Ummat adopted measures to preserve within himself the wealth of humility. He lays down at the entrance of the Musjid, asking the visitors to step over him. However, the pious servants of Allah (who recognized his greatness) passed by him with great care. What we need to consider here is the extent to which these noblemen went to annihilate themselves. My beloved friends! The wealth to be attained is in reality the wealth of self annihilation. Not until one subjects himself to being trampled under the feet of the guide (the Shaikh), and not until that which is displeasing becomes acceptable does one attain the wealth of Tawādhū'. The Master of Rūm (Moulana Jalalud-Deen Rūmi) made a very striking observation. He says:

قال را بگذار مرد حال شو

پیش مرد کامل پامال شو

Cease talking, become a man of action.

Present yourself to the perfect man, prepared to be trampled underfoot

THE MEANING OF BEING 'TRAMPLED'

Acquire the wealth of Tawādhū'! How is this to be acquired, you will ask? *Enter the companionship of a perfect friend of Allah, and be trodden underfoot.* That is, your desire no longer remains a desire. (In other words, the base and carnal desires are crushed.) Our Hazrat (rahmatullahi alaihi), who was the healer of the times, an authority on the subject, the extractor of spiritual subtleties, who possessed the inner secrets of this subject, mentioned another important advice in this regard. He said the reality of suppressing the lowly desires is *Mujahadah-e-Nafs* or striving against the dictates of Nafs. Through this *mujaahada* or striving one tramples the carnal

desires underfoot. That bearer and teacher of subtleties (Hazrat) taught us that the basis of subjugating the lowly desires is *Mujaahadah-e-Nafs*.

THE CURE FOR KIBR OR PRIDE

To reiterate the point that was made repeatedly, all *Razaail* or destructive vices are linked to *Kibr*, while all constructive virtues are linked to Tawādhū'. The first is *ummul-amradh* (the root of all maladies), the second is *ummul-muhaasin* (the root of all virtue) which is the opposite of pride. As mentioned previously, treatment of spiritual diseases is ministered through opposites, and such treatment is not two-sided, but one-sided.⁷ Adopt humility then pride will perish. I was saying that the character trait through which Islam spread was tawādhū or humility, commonly referred to as *Akhlaaq*.

EXPLANATION OF THE HADITH

One who adopts humility and lowliness for the sake of Allah, Allah Ta-āla will grant him elevation. My dear friends, the condition stipulated in the hadith is '*For the sake of Allah*'. Such humility must be for Allah, not for *ti 2 nafs*. For example, someone feels pleased at the humble clothes he is wearing, or admires himself for speaking in a humble way, or writing phrases of humility next to his name, etc. What type of humility is this? From this it is evident that the reality of tawādhū has as yet not been attained.

Consider one physical means of benefit such as water. Water does not flow upwards, it always flows towards low-lying ground. Similarly without adopting a lowly position, the spiritual benefits will not flow in our direction. It is a common saying that 'old habits die

⁷ Treatment to remove pride entails developing humility, but the opposite will obviously not apply, since we are not ordered to inculcate pride at the expense of humility. It is, therefore, a one-sided approach to the problem. (Translator)

hard.' No, no, these habits shall be undone. Surma is only formed after the antimony has been thoroughly crushed.

THE INCIDENT OF SHAIKH ABU SAEED GANGOHI HUMBLING HIMSELF

Hazrat Abu Saeed Gangohi (*rahmatullahi alaihi*) was the paternal grandson of Shaikh Abdul Quddus Gangohi (*rahmatullahi alaihi*), and Hazrat Nizamud-Deen Balkhi (*rahmatullahi alaihi*) was the Khalifa of Shaikh Abdul Quddus Gangohi. A strong urge for *islāh* developed within the heart of Abu Saeed, and so, motivated by a concern to acquire this spiritual wealth, he travelled to Balkh. Balkh is in Central Asia, the area today known as Uzbekistan. From Gangoh in Northern India he went to Balkh in Central Asia. An elaborate welcome awaited him on account of his superior family lineage. However, upon informing Shaikh Nizamud-Deen that the object of this journey was his *islāh* or moral reformation, immediately the fine garments of opulence are replaced with the rags of a peasant. After all, he was of noble descent. Thenceforth, for the next ten to twelve years, he was taken through various stages of rigid, spiritual reformation.

One day Hazrat Nizamud-Deen Balkhi says to the toilet-cleaner, *'The next time you go to remove the faeces I want you to pass very close by him and inform me of his reaction. Tell me what exactly Abu Said Gangohi has to say in response to this.'* These are the preferred servants of Allah Ta-āla, they are tremendously well wishing. Their aim is to enable one, in the quickest possible time, to acquire the treasure of the soul. This wealth of *tawādhu* is the ultimate wealth, the wealth of the *Bā'in*. When the toilet-cleaner, bearing her basket laden with faeces passed by Abu Said Gangohi, he remarked said, *'Would that this was Gangoh.'* These were the only words that escaped his lips on this occasion, and which were duly reported to the Shaikh. The response of the Shaikh was, *'O no! I was under the impression that he had undergone some transformation, but there is still much deficiency.'*

Abu Saeed was once more subjected to *mujāhadah* and further spiritual exercises. A program was developed to rear hunting dogs, and Abu Saeed was appointed to take care of these dogs out in the forest. During this phase, he was put to the test once more. The same procedure was repeated but after a lengthy period of time had passed. The toilet-cleaner passed close by bearing her load of faeces. This time not a single word was uttered, but he glared at her with a gaze of fury. Upon hearing this, the Shaikh remarked, *'O no! There is still much deficiency.'*

One day the pack of hunting dogs went out of control. Attempting to keep them restrained, he wrapped the chain on which they were leashed, around his frail waist. This was done to anchor the dogs, for the order to release them had not yet been granted by the Shaikh. *'What answer will I have when asked why I had released them?'*, he thought. The rearing of dogs in the forest or in a rural area is permissible, but not in urban areas. This is a Fiqhi law which I mention just by the way. The dogs strained at the leash until Abu Saeed could no longer control them. They began running off, dragging him through the rough undergrowth and thorn bushes, lacerating his clothing and tender skin. Hazrat Nizamud-Deen immediately saw a vision of Hazrat Abdul Quddus Gangohi, who addressed him with these words, *O Nizamud-Deen! You are subjecting my son to such hardship!?' Note that he refers to his grandson as his son.*

Nonetheless, Abu Said was called for, his wounds were washed and treated, and eventually he became hale and hearty. One day the toilet-cleaner was again summoned. This time she was instructed to pass close by and spill out the nauseating contents of the basket right next to him. No sooner had she emptied out the filth next to him, than Hazrat Abu Said Gangohi let out an anguished cry, exclaiming, *'It is because of me that you have been put to great inconvenience and your work has been disrupted. Allow me to help you pick up this dirt.'* This prince, the grandson of the great Shaikh Abdul Quddus Gangohi, belonging to such an

illustrious lineage, an ancestry of distinction and honour, stoops to pick up the impurities and drop them into the toilet-cleaner's basket. And all the while expressing deep regret over the inconvenience of which he considered himself to have been the cause. The report is made to the Shaikh of the change in condition. This was when Hazrat Nizamud-Deen Balkhi announced, 'Alhamdulillah! The tawādhū' that I so long awaited, has finally been achieved!'

The Shaikh discerns from the countenance of the mureed his spiritual state. Indeed, he understands the nature of people, and perceives character from their faces and mannerisms. The Shaikh reckons that if this is the attitude of the mureed in my presence, what will be his state in moments of solitude, and among his family at home? All this is interpreted through his actions and reactions.

Hazrat Moulana Thanwi (rahmatullahi alaihi) used to say, 'I am not 'Aalimul-ghaib (knower of the unseen). But because Allah has entrusted me with the responsibility of islāh and has made me the reformer of society, I am 'Aalimul-'aib (knower of faults). I am able to ascertain the degree and nature of faults in people. The spiritual patient on the other hand must not depend on this insight of the Shaikh, thinking that the Shaikh already knows his wrong-doing. This is insufficient. He has to acknowledge his illness and, out of his own accord, present it to the Shaikh. Admitting to the disease entails half the cure, while the other half is accomplished by the spiritual physician. When the philosopher Hippocrates was asked which disease is most dangerous, he replied, 'That sickness which is not detected.' (Continuing with the above-mentioned story)

When Hazrat Abu Saeed Ganghoi had achieved this wealth of tawādhū', this treasure of humility and selflessness, Hazrat Nizamud-Deen Balkhi gathered all the inhabitants of the Khanqah. In this gathering he endowed him with the mantle of Khilaafat. He also gifted him with his kurta and amamah, granted him permission to conduct bay'at and talqeen (imparting of spiritual discipline to mureeds), and finally bade him a farewell of great honour and

distinction. Hazrat Qari Muhammad Tayyib Sahib (rahmatullahi alaihi) used to say, 'Eventually Abu Said Gangohi brought back from Balkh the lamp of Gangohi!'

THE METHOD OF ACQUIRING PERFECT IKHLĀS

Therefore, dear friends,

Cease talking, become a man of action.

Present yourself to the perfect man, prepared to be trampled underfoot

Bring to an end your debate and discussion, avoid making up stories and tales, and become a man of action, become a man of a'maal. But even this will be insufficient until you allow the nafs (lowly self) to be trampled and moulded by a perfect wali. Demolish your sensual desires, and only then will perfection in sincerity be attained. Perfect ikhlās (sincerity) is only achieved when man frees himself of the shackles of lowly and sensual desires, when carnal motives are destroyed. These desires should be annihilated to such an extent that just as a man, after reaching the age of puberty cannot revert to childhood, in like manner, after becoming a wali of Allah one does not become rejected in the court of Allah ever.

ہر تمنا دل سے رخصت ہو گئی

اب تو آجا اب تو خلوت ہو گئی

Every desire has left the heart,

Now enter (O Allah), for solitude has been attained

This is the lofty position Allah Ta-āla grants the reformed person, after which every statement, every action, every deed and every movement of his is an embodiment of perfect ikhlās. All this is done solely for the Pleasure of Allah Ta-āla.

A SIMPLE CURE FOR ALL SPIRITUAL DISEASES

My dear friends! Tawādhū', humility, selflessness and self annihilation is the opposite of Kibr or pride. Takabbur (pride) is the root of all evils. Every conceivable spiritual ill stems from it. Sins such as lustful glances, lies, ingratitude, lack of patience, back-biting, slander, suspicion, evil speech, listening to evil, all spring from pride. Man falls prey to these maladies out of pride or arrogance. Contrary to this, if one cultivates tawādhū' then pride is neutralised, and so are all those diseases that were developed from pride. The integral point to bear in mind is the fact that Takabbur is *Ummul-Amradh* while Tawādhū' is *Ummul-Muhaasin*. And every disease is most effectively treated and cured by its opposing antidote. Therefore, in order for us to free ourselves from this cancerous affliction, the easy and simple solution is to inculcate Tawādhū'; to adopt humility solely for the pleasure of Allah. For this is the promise of Our Master ﷺ, that whosoever humbles himself for the sake of Allah, Allah Ta-āla will grant him elevation.

A SIGN OF THE SERVANTS OF ALLAH

Almighty Allah states in The Holy Quran: ***“And the servants of Rahman are those who walk upon the earth with humility.”*** Allah Ta-āla praises His servants who walk with humility. These are the very special servants of Allah who tread the earth humbly and submissively. Every step they take is with humility. Their walking is not a reflection of pride and boastfulness. There is no sign of arrogance in their walk. Instead they are seeped in shukr (thankfulness) and humility. We beseech Allah Ta-āla to grant us the antithesis of Takabbur which is Tawādhū' so that thereby we may be set free from all the *Amraadh-e-Baatinah* or spiritual maladies that afflict us. May Allah grant us true and perfect understanding of Deen. Āmeen.

Majlis No. 4

استغفار
اللہ کو پسند ہے

ALLAH LOVES ISTIGHFĀR

Translation of a lecture by
Shafeequl Ummat Hazrat Moulana Shah
Muhammad Farouq Sahib رحمۃ اللہ علیہ

the Distinguished Khalifa of
Maseehul Ummat Hazrat Moulana Shah
Maseehullah sahib رحمۃ اللہ علیہ

نَحْمَدُهُ وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ ، وَعَلَى آلِهِ وَ

أَصْحَابِهِ أَجْمَعِينَ ، مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

عَلَى حَبِيبِكَ مَنْ زَانَتْ بِهِ الْعُصْرُ - أَمَّا بَعْدُ :

- فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

"And they seek forgiveness during the early part of the mornings" (Surah Zhaariyaat)

THE DEMAND OF BEING A SLAVE

The most favours upon any servant are from Almighty Allah, the Real Creator, Master, and Lord of Honour. He and He alone is our True Benefactor. Allah has placed within his servants the ability to offer gratitude to the True Benefactor and avoid ungratefulness. The Holy Being of Allah The Glorious is the Ultimate Benefactor of Creation. Even in this temporary existence one human being will not show ingratitude over the fleeting and limited favours of another human. In fact, it is the effect of that ability which Allah has vested in man that he appreciates the favours and kindness of others.

In this worldly life if one person does another the slightest of favours then the latter has no courage to oppose or displease his benefactor. Now, the bounties of Allah are from eternity and will remain forever. If the servant of Allah ponders over his reality and attains recognition thereof, he will never displease His Master and

Creator for any price whatsoever. Moreover, to deliberately commit transgression is in total conflict with the status of servitude. It does not befit a slave or servant to displease his Master in thought, speech, actions, movements, or any other way. He does not violate the commandments related to the external self, nor does he flout orders pertaining to the heart or soul. In short, a true servant withholds himself from all forms of disobedience unto the Master.

It is compulsory upon the creation to refrain from disobeying the Creator. One who has within him true servitude (i.e., the quality of being a slave), always bears in mind the purpose of life, and that is to live as a slave in total submission to Allah. 'I have been sent as a slave and it is not the work of a slave to disobey the Master.'

One in whom there is the true quality of servitude and submission, may still commit errors and blemishes in public life during the fulfilment of the rights of others. However, in solitude he remains much more fearful of his Master and Creator. For this reason our seniors have separated the etiquette that applies to solitude and the etiquette that applies to company. My Hazrat (rahmatullahi alaihi) used to say that it is necessary to remain with greater respect in solitude than in company.

THE GOOD OPINION OF OUR AKAABIR

Someone complained to Hazrat Moulana Yahya sahib Kandhalwi (rahmatullahi alaihi) that so and so has the habit of lying. Hazrat Moulana refused to accept this, and said that it is not possible for a servant of Allah to indulge in false speech. The hearts of these Friends of Allah are ever so clean and innocent. They will not tolerate the least amount of suspicion. If there really was a problem with the next person (about whom the complaint was lodged) then through the good opinion that they expressed about the other person, he or she would be cured of the problem. These pure and clean people were models of Divine Character. They remain steadfast on forgiving and overlooking the faults of others, two qualities which belong to Allah. Almighty Allah. However, they

do not openly and brazenly condemn people, because in so doing it becomes difficult at times to rectify faults or effect moral reformation. At the same time, though, they are not negligent or lax in the spiritual reformation of people. They have before them a purpose in life, as well as the Divine Command which Allah has made in the following verse:

“And refrain from external and internal sins.”

(Surah Anfaal)

What a unique command! Allah addresses us as His own. He orders us to abstain from outer or open disobedience, as well as inner or secret disobedience. Yet He knows everything, the covert and the overt, for He says elsewhere in the Holy Quran:

“What, does the One who created not know (the open and the secret)? Yet He is the One of Finesse, The All-Knower.”

(Surah Mulk)

He is the Creator and Maker, so He is well acquainted with the affairs of His servants.

THE DIFFERENCE BETWEEN DELIBERATE AND ACCIDENTAL SIN

To deliberately and intentionally commit an act of disobedience is totally uncharacteristic of the servant. The sign of an accidental or unintentional sin, committed out of human weakness and under pressure from the lowly, sensual desires, is that the perpetrator wastes no time in resorting to taubah or repentance. On the other hand, one who wilfully and purposely breaks the Law of Allah Ta-āla is loathe to repent. This lethargy towards taubah gradually leads to total deprivation of istighfaar, and repentance from sin.

No true servant will commit a deliberate act of disobedience against his Master and Creator with any part of the body, from head to toe. And if a sin does occur inadvertently, there is no delay in taubah. In most cases, people who delay repentance after sinning, are those who have not focussed on their purpose in life. Remember, when a servant of Allah repents in subservience to Allah, before long his sins are forgiven.

THE HUE OF TAUHEED

This act of forgiving is the standard rule and practice of Allah. He loves the repentance of his servants so much that He gathers His Angels and boasts in their presence of His repenting servants. *‘My servants acknowledge My Supreme Divinity and Oneness, which is why they seek forgiveness from Me. Among the entire creation, My servant considers me the sole forgiver of sins, and no one else.* This attitude of regarding Allah as the sole forgiver, and in consequence of such belief, to seek forgiveness immediately after committing sin, is the hue of *tauheed*. This hue or ‘tint’ of tauheed means acquiescence to the Divine Oneness of Allah. Almighty Allah loves this attitude so much that He immediately grants forgiveness to His servant.

It was on this basis that my Hazrat (*rahmatullahi alaihi*) said, that when a person deliberately commits a sin with the eyes then in reality he has committed an act of *shirk*. Similarly, if he wilfully disobeys Allah with his hands or feet, he has perpetrated *shirk*. The reason underlying this observation is that the servant of Allah has deliberately breached the Laws of his True Benefactor. He has purposely fulfilled the haraam desire of the eye in sinning. It is, therefore, as if he had forsaken Allah and made the eye his God. In like manner, he had forsaken Allah and made the tongue his God (by fulfilling its unlawful demand). He had forsaken Allah and made the heart his object of obedience. The same can be said about the hands and feet when the servant of Allah ignored the Commandments of Allah and obeyed the dictates of these two limbs. Thus, he obeys these “Gods” and disobeys the True Object of worship. This is the type of *shirk* he is involved in.

The true expression of *tauheed* is swift recourse to *taubah* immediately after the perpetration of unintentional sin. Such action indicates that the servant of Allah is well grounded in the quality of *tauheed*. Thus, Allah becomes so pleased with His penitent servants that He lauds their submission to His Oneness and Divinity and their swift recourse to *istighfaar* in the presence of His *Malaa-ikah*.

Then, the upsurge in the *Rahmat* of Allah becomes so intense that right there, among the gathering of angels, He announces the forgiveness of that servant!

I was saying that one whose sight is on the purpose of life will never delay in repenting from sin. On the contrary, a sign that one has ignored, or is oblivious of the purpose of life is the procrastination of *taubah* and *istighfaar*. He continues to bite the hand that feeds him, and remains permanently in a state of ungratefulness. As a result, he becomes seeped in sin. *Taubah* and *istighfaar* are such acts that, when executed with deep regret and shame, can secure forgiveness for sins right up to the moment of repentance. One's entire slate (of the past) is wiped clean the moment forgiveness is sought in the Court of Allah. This should be accompanied by the firm resolve not to disobey Allah again. Whatever sins were wiped out, will not be written a second time.

THE PILLARS OF TAUBAH

The *Muhaqqiqeen*, (Ulema who achieved in-depth Deeni knowledge) have discussed the pillars of *Taubah*. In the initial stages, my beloved Hazrat (*rahmatullahi alaihi*) quite often discussed the *maqam* or stage of *Taubah*. He used to say, "Until the *maqam* of *Taubah* is not traversed, no other *Maqam* can be attained." The first of the fundamentals of *Taubah* is remorse, regret, contrition, shame, restlessness and embarrassment. 'Why have I committed this act? It did not behove me to do so. Whatever I have done is now dead and buried; I shall never repeat the same.' This is the second fundamental, the determination not to return to sin. 'I now make a firm and committed resolve not to repeat this disobedience.' When this is done, *taubah* has now taken place. How much did it take to do this? This much is enough to earn one forgiveness. What hefty plough did one have to shoulder? What effort and endeavour did this entail? This is what my beloved Hazrat referred to when he said, "Correct your frame of mind, rectify your resolve, and in a single sitting you can achieve *Islaah*

(moral reformation)." Kindly tell me, what was so difficult about this?

If one was truly remorseful, had buried the sins of the past, and had resolved to refrain therefrom to the best of one's ability, what great effort did that require? Upon the formation of such pure thoughts, which is the foundational pillar of *Taubah*, Allah Ta'ala has granted forgiveness. Thereafter this is certified to be the hue of *Tauheed*. It is indeed an immense bounty from Him that the servant, who is soiled with sin, merely changes the direction of his thinking, (and that, too, happens through His *Taufeeq*) and is praised by Allah. "He has adopted the hue of *Tauheed*. He believes in My Oneness and considers Me the master of all forgiveness." Thus, in that gathering of angels Allah Ta'ala forgives the person.

This brings to light the fact that when man disobeys Allah Ta'ala with any of his limbs or organs, he is actually abandoning the worship of Allah and subjecting himself to the worship of those limbs or organs. He is now resorting to the obedience of these limbs and organs and disobedience to the Supreme Master, and True Creator. This is *Shirk*! Such an individual is soiled in *Shirk*! *Laa-ilaaha* (the first part of the *kalimah*) entails and signifies the rejection of all deities. It emphasises the fact that there is absolutely none worthy of servitude or worship save Allah. On the contrary, when the eyes are being obeyed by submitting to its desires, the hands are being obeyed, the tongue is being obeyed and the heart is being obeyed, such a servant is in reality a servant of his own whims and fancies for he is not exhibiting his obedience and servitude towards Allah. He is embroiled in *Shirk*! The conclusion we draw from this discussion is that sin or disobedience is, in reality, *Shirk*! The disobedient servant is progressively distancing himself from the hue of *Tauheed*. Yes! When he returns to Allah with remorse and contrition, with penitence and regret, with uneasiness and love, Allah Ta'ala becomes extremely pleased with him, for (Allah says) 'He is now reaffirming My *Wahdaaniyat* or

Oneness. He has come to terms with the fact that I am the sole Forgiver.' On the basis of this return, Allah Ta'āla forgives the individual. These are the Arkaan or fundamentals of Taubah.

THE PRINCIPLE OF BORROWING MONEY

People, after borrowing money, do not return it. This, in reality, is not the oppression of the creditor but an injustice upon yourself. From the Hadith Shareef we learn that one should not resort to taking loans unnecessarily. If the need to borrow money does arise then confine it precisely to that need.

Necessity in terms of Shariah is that without which one cannot do. If an individual resorts to borrowing under such circumstances and has the firm intention to return the amount loaned then, according to the hadith shareef, Allah Ta'āla promises to pay back that loan on his behalf.

THE DUA FOR THE FULFILMENT OF DEBT

It appears in a hadith that if one who is in debt makes the following Dua Allah Ta'āla will create the means for fulfilment, even if his debts are equal to Mt. Uhud.

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

O Allah! Make your *halaal* suffice for me in place of *haraam*, and make me, through Your Grace, independent of others besides You.

My Hazrat (rahmatullahi alaihi) used to say that those who are concerned with repayment of debts or earning livelihood should recite 'Yā Bāsitu' seventy two times after every Salaah and thereafter make Dua to Allah Ta'āla. Allah Ta'āla will increase the sustenance of such a person and will grant freedom from debt.

MASNOON ISTIGHFAAR

Innumerable actions are mentioned in the Ahaadith which earn the doer forgiveness through their fulfillment. By virtue of fulfilling

these actions his shortcomings will continue to be overlooked. It appears in a hadith shareef that when the servant of Allah gets into bed and his side touches the bedding, and then he recites the following form of istighfaar thrice:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

I seek the forgiveness of Allah besides Whom there is diety. The Living, the supporter of all. And I turn to him in repentance. Allah Ta'āla forgives his sins even though they are as much as the foam on the ocean. The erudite Ulema are of the opinion that this refers to minor sins. However, if at that time one also admits to his or her sins, expresses regret and remorse thereupon, and utters these words with shame and penitence then, Insha-Allah, even the major sins will be forgiven.

There are many more such *a'maal* and forms of zikr whereby the sins of a servant are washed away in totality. Not even one sin remains.

OUR ILLNESS AND ITS TREATMENT

It appears in the hadith shareef that Allah's beloved Messenger ﷺ said, "O people! Shall I inform you of your illness and its cure? He then said, "Your illness is your sin, and its cure is *istighfaar* (to seek forgiveness and pardon from Allah Ta'āla.)"

THE HARMS OF SIN AND OF DELAYING TAUBAH

It is stated in the Hadith that when a servant commits a sin and does not repent, a black stain develops on the heart. As long as he continues this pattern of disobedience, black dots continue staining the heart until the entire heart becomes tarnished with blackness and rust.

One very clear sign of the effect of sin is the inclination towards this temporary existence which develops in the heart of the sinner,

and the simultaneous disinclination towards the everlasting world to come. Such an individual dreads the moment of death. He procrastinates preparations therefor. Such an attitude is a clear sign that in his heart lies negligence and heedlessness. It is this very heedlessness that is termed hard-heartedness. Both these qualities, negligence and hard-heartedness, are the effects of sin for which taubah was not offered, sins over which one had not become ashamed, for which one had not expressed regret and remorse.

The question has been posed in the Hadith, "Who is the person furthest away from Allah? Well, the person furthest away from Allah is he whose heart is filled with hardness." Remember, such hard-heartedness stems from sin and disobedience to Allah Ta'āla. For this reason, by continuous disobedience to Allah such a state overcomes the servant where he develops a dislike for good people and good deeds. He begins to consider himself as being bound in fetters and flees from all goodness. We beseech Allah Ta'āla to purify our hearts of its rust by means of remorse and Istighfaar, for the doors of Taubah are at all times open for us.

The hadith shareef gives an indication of the existence of the Doors of Taubah. One day, (upon the approach of Qiyamat), the sun will rise from the West instead of the East. Thereafter it will continue rising normally from the East. This event will occur only once. Rasoolullah ﷺ said that when this phenomenon transpires then know that Allah has shut the door of taubah. The acceptance of taubah will then be terminated. Remember, in the Court of Allah, the doors of Taubah remain open to one and all. Allah Ta'āla loves the Taubah of each and everyone.

One should regret all such sins that were committed intentionally, be remorseful over them, and make Istighfaar. Thereafter, bury these sins in the depths of the earth, giving them up forever. Make a solid intention to desist therefrom in the future. Make an immutable and unshakable resolve to abstain from all sin, even at the expense of one's life. Even if it means giving up my life, I am prepared to do so but will never venture in the direction of

disobedience.

Istighfaar is beneficial under all circumstances. It is stated in the hadith shareef that sins are forgiven through Istighfaar. And if the servant of Allah has no sins to his name then his istighfaar will be the cause of elevation in rank and status. By the blessings of istighfaar there will be an increase in the servant's sustenance, his livelihood will be easily attained while he will experience ease in accomplishing his work. Those who resort to Istighfaar have been praised in the Quraan-e- Majeed, especially those who seek the forgiveness of Allah at the time of *Suhoor*, or pre-dawn. Istighfaar is in itself a very great act.

THE WISDOM BEHIND RASOOLULLAH ﷺ SEEKING FORGIVENESS

The *istighfaar* that Rasoolullah ﷺ made after every Majlis and after every Salaah was actually aimed at teaching *istighfaar* to the Ummat. He was *ma'soom* (sinless), with foregone forgiveness. His *istighfaar* was in reality a dua of forgiveness on our behalf as well as an instruction for us to adopt this mode of conduct. We are great wrong-doers and sinners, due to which we are extremely ashamed and full of regret. We are self-confessed criminals. We need to make much more *istighfaar*. The hadith shareef states that the The Holy Messenger of Allah used to make *istighfaar* seventy to a hundred times in a single sitting. The main purpose of his *istighfaar* was to educate his Ummat to inculcate the practice of *istighfaar*, and it also represented a dua of maghfirat for them.

THE GIST OF THE LECTURE

A summary of the discussion: No one in this worldly life would deem it proper to disregard and deprecate the favours of his benefactor, even though a human being may only be considered a benefactor in the figurative sense.

On the other hand, Allah The Glorious, Whose Bounties and Favours are from time immemorial, and will remain till eternity, is

the Real Benefactor. How can we then ignore and disregard His Favours? Therefore, the servant has to, of necessity, appreciate His Bounties. Appreciation for the Bounties of Allah is to abstain from disobeying Him. Refrain from flouting His Law. Repent from sin with a sincere feeling of regret.

In The Court of Allah, those who repent enjoy a very high status. The position of those that turn to Him in repentance is indeed very lofty. It appears in the hadith shareef that when a servant resorts to taubah, and turns to Allah in remorse, begging for forgiveness, Allah endears that person to Himself and makes him His beloved.

We beseech Allah to grant us the ability to make abundant *istighfaar*, and to express regret and remorse. One must abstain from the deliberate disobedience of Allah Ta'āla, and if a sin is committed by error or weakness, one should not delay in repenting. Let us make Dua to Allah Ta'āla that He forgives all those Muslims who have left this world and that He overlooks the shortcomings and sins of the entire Ummat-e-Muslimah who presently walk the surface of the earth. We also beseech Allah Ta'āla to send down His Mercies upon the Muslim world for this is an age of uneasiness. May Allah cause serenity and tranquillity to descend. Aameen.

END Vol
2.

الحمد لله وكفى وسلام على عباده الذين اصطفى ۝ اما بعد

Every era in the scintillating panorama of Islam's spiritual history has had its share of selfless souls serving the cause of Deen. These Ahlullah, these men of Allah, devote their hearts and souls, sacrifice their lives for the cause of spiritual upliftment of the Muslim Ummah, globally. They leave no stone unturned, no sacrifice is too meagre or too magnified to effect the pleasure of Allah through joining the worshippers with the worshipped. They are experts who have traversed and charted the ultimate path of Sulook.

Hadhrat Shafeeq ul Ummah Moulana Shah Muhammad Farooq Sahib was one such son and soldier of Islam who had travelled the world to further the Tariqah of our Akaabireen in the spiritual order of the Chisti Mashaaikh. Hadhrat was the epitome of affection and the personification of humility. This servant of Allah has been blessed and honoured with the noble company of Hadhrat during his repeated travels to our country, South Africa. During every journey Hadhrat in his exemplary manner displayed the greatest love and affection towards this unworthy servant. In spite of the innumerable shortcomings that exist within this sinful soul, Allah Ta'ala in His Infinite wisdom and through His Sheer Grace and Mercy deigned to use him to translate two of Hadhrat's Bayaans. It has indeed been an honour and a privilege to have been afforded this opportunity. Further has the Grace of Allah visited this unworthy soul by the fact that he has been asked to compile this Special Tribute To Hadhrat Wala by Maktaba-e-Noor. It is the humble dua, that Allah Ta'ala accept this endeavour and make it a means of forgiveness and guidance for the entire Ummah. Insha Allah!

وآخر دعوانا ان الحمد لله رب العالمين و صلى الله تعالى على خير خلقه

محمد وآله وصحبه اجمعين برحمتك يا ارحم الراحمين

آمين يا رب العالمين بحرمة سيد المرسلين عليه الصلوة و التسليم

Yusuf Gundiwalla

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THE LAST MOMENTS OF HADHRAT HAJEE MUHAMMAD FAROOQ SAHIB (رحمة الله عليه)

On the evening of Thursday, 6th May 1999 corresponding to 19th Muharram 1420, Hadhrat Wala set off by train from his hometown Sukkur, headed for Karachi. The purpose of his journey, one of many thousands that Hadhrat undertook, was twofold. He was to attend the Nikah of his nephew, Hafiz Abdul-Mu'min, in Karachi on Friday. Secondly, in those areas Hadhrat has many mureeds and followers, so his intention was to meet them and impart spiritual, Deeni advice through his majalis, as was his wont on all such journeys. Hadhrat was never one to allow a journey to be wasted.

On this occasion, though Hadhrat was extremely weak, in fact, medically, Hadhrat was in no position to travel at all. It was not the norm for Hadhrat to admit his inability to travel, nor did he want to disappoint his associates by his absence. Hence, in spite of his weak physical state, he undertook the trip to Karachi.

Hadhrat and his faithful servant Saabir sahib were in one coach while his eldest son, Abdul Mueed and other family members occupied the other coach. At about 10:00 p.m. Hadhrat had his supper, which, as fate would have it turned out to be his last meal on this earth. A little while later he awoke complaining of severe pains in the chest and stomach. Due to severe cough and phlegm, his breathing was very heavy. Saabir sahib ministered some medication to Hadhrat but his pain only increased. In fact, this was the onset of a heart attack. Saabir was massaging the body of Hadhrat to alleviate the pain. Hadhrat then asked him to increase the pressure because he was not getting any relief. By this time the pains in his body had become unbearable. At about 1.30 p.m. Hadhrat turned to Saabir and said: *"Now, Saabir, I am indeed going to meet my Allah! In my entire lifetime, I've never experienced pain like this. Start reading the Kalima along with me."*

Hadhrat began reading the Kalima Tayyibah loudly and so was Saabir. He continued zikr aloud until his voice faded away. But the tongue could still be seen to be making zikr. Hadhrat's gaze was now fixed in one direction. The mouth moved silently in the zikr of his Beloved, Whom he was now about to meet. At about 1.45 a.m. Hadhrat started saying aloud: "*Makkah, Medinah, Makkah, Medinah*" and then with the Shahaadat finger raised aloft, in a final gesture of Tauheed, and with the Kalima on his lips, Hadhrat's eyes closed for the last time.

انا لله وانا اليه راجعون

Since the train was still in motion there was nothing Saabir could do but wait for the next stop. As soon as the train pulled into the next station, he ran to the other coach to inform the rest of the group as well as the guard on duty. At the next major station of Hyderabad, Hadhrat's body was transported by ambulance to Sukkur. The entire entourage also returned to Sukkur. They arrived there just on Juma' time, hence ghusl and kafan took place after Juma' Salaah. After Asr Salaah the janazah prayers were performed by his son, Abdul Mueed sahib in the Jami' Masjid. Never ever had Sukkur witnessed a crowd of such multitudes. People in their thousands lined the streets of Sukkur as the procession slowly made its way to the cemetery. A huge pall of sorrow and grief hung over all as the King of Sukkur was lowered into his final resting place on the outskirts of his Kingdom, a Kingdom that reigned over the hearts of people.

الله اكبر

A DUA FROM HADITH

O Allah! Unto Thee do I complain of my grief. In Thee do I have faith of reward for this bereavement, so do reward me therein and grant me good in lieu of this great loss. So place your trust in Allah and have hope only in Him, for

undoubtedly, in Allah is condolence for every bereavement and compensation for every loss.

The loss of Hadhrat Wala is immense, only compensable by Allah, but not in worldly terms. The shadow of compassion and concern that has now been lifted from above our heads is irreplaceable. The departure of Hadhrat from this earthly abode leaves an unfillable vacuum, and with him our last memoir of the saint of Jalalabad. The end of Hadhrat's era, in my small mind, could be construed as one of the lesser signs of the onset of Qiyaamah. Hadhrat Abdullah bin Umar (رضي الله عنه) narrates, that Rasoolullah (صلى الله عليه وسلم) said: **"Verily Allah shall not remove knowledge by extracting it from (the hearts of) his servants. Instead, He shall take possession of knowledge by taking away the Ulema. Eventually He will not leave even one Aalim alive, and then people will appoint over themselves ignorant leaders. These ignoramuses will be questioned (about Deen) and they will issue fatwa without proper ilm. They will thus go astray themselves, and lead others astray as well."** (Bukhaari and Muslim Shareef, Mishkaat p. 33)

The situation mentioned in this hadith will arise towards the end of this world. It describes the method Allah will use to remove knowledge of Islam, and along with it, all good before the final curtain comes down on this world. Indeed, the departure of Hadhrat on his sojourn to the hereafter is a manifestation of part of this hadith, where the removal and lifting up of knowledge from this world is mentioned.

The expiration of Ulema-e-Rabbani is not merely death of the physical body. It is something far more serious and daunting. In fact, such an event signifies the annexation of a massive chunk of ilm-e-haqqani (knowledge of the realities of Deen) from the edifice of Islam which cannot be replenished or replaced. This is exactly the scenario we are faced with after the sad departure of our beloved Hadhrat.

No amount of eulogy can truly reflect the feelings of grief and bereavement that is experienced by all those who were fortunate enough to be blessed with the company of Hadhrat Wala. The father of a nation of mureeds has passed away, what a loss. Indeed, what a loss! Where do we go from here? Hadhrat was reaching the apex of his career, when Allah decided to recall him. A spiritual father has ceased to exist, leaving behind a fledgling family of brothers and sisters that are bewildered, shocked and stunned, not to mention bludgeoned by grief and remorse. There are those who had just begun their spiritual journey under the guidance of Hadhrat. Alas, they are now without a guide. There are those who Hadhrat had put well onto the Path of Sulook, only to be devastated by the sudden tragedy. Surely they were stopped right in their tracks. Some had taken it for granted that Hadhrat will still live for many more years to come, but were then rudely jolted out of their stupor with this unexpected development.

On the demise of the great Hadhrat Maseehul-Ummat, Mufti Razaul Haq sahib of Madrasah Zakariyya composed a poem in eulogy, in which one verse, when translated, reads thus: "The lovers of the Shariah do not die, they only change places." By Allah! If this applied to the grand Shaykh, today it will apply to equally true to the Great Khalifa of that Shaykh. With this reality in mind that Hadhrat has merely substituted one body for another and one resting place for another, we bring to the fore a perspective of Hadhrat's expiration. In light of this perspective, we have to move forward.

ADVICE

There are three important areas that we associates and followers must concentrate on now, and these are as follows.

- a) To increase our adherence to the methods and teachings espoused by our Great Hadhrat, and to practice thereupon with sincerity and diligence. This today would be Hadhrat's greatest wish and would bring a tremendous amount of joy to his

illustrious soul. Mentioned by Imam Suyooti (رحمة الله عليه) in his book on death, Sharhus-Sudoor, that the dead ones are regularly shown the actions and deeds of their surviving relatives. They are pleased to see good deeds, while bad deeds cause them much grief. Therefore, Hadhrat's spiritual sons and daughters scattered throughout the length and breadth of this world owe it to him to ensure they produce the fruit of his efforts during his lifetime, by the performance of good deeds, adherence to the Sunnah, as taught and defined to us by Hadhrat.

- b) To facilitate the above, it will be crucial to read over past correspondence with Hadhrat. Experience has shown and Hadhrat even said this much in his Majlis Shareef, that each time one reads the replies received from Hadhrat during his lifetime new knowledge is acquired. This habit may even be a source of Islaah. When faced with a spiritual problem, refer back to old letters and see how new and fresh ideas of Islaah come to mind, Insha-Allah.

- c) Reading Hadhrat's books. For those who can read Urdu, a number of Hadhrat's lectures are available in print as well as writings on other topics. For those who do not know Urdu, English translations of Hadhrat's books are available. Insha-Allah, it is our intention to translate into English all books and lectures of Hadhrat as soon as possible. Books currently being translated are:

Khasan-e-Khuda: brief life-sketches of all Auliya in the Chisti Silsila (spiritual order). This is a long awaited, work. We request everyone's dua that Allah brings this publication to fruition.

Bahishti Thamar: a compilation of the Fiqhi laws in the famous Bahishti Zewar of Hadhrat Moulana Shah Ashraf Ali Thanwi (رحمة الله عليه). This was revised and edited by Hadhrat and is an excellent book for madrasah pupils.

Majaalis & Mawaa-iz: Lectures and Discourses of Hadhrat

Wala, especially the I'tikaaf program of Ramadhaan 1419 (1999) in Madrasah Zakariyya.

- d) There is also a great need for unity among his spiritual family during this trying time of grief and bereavement. This is one stage in our spiritual careers in which we cannot afford disunity. Our unity must be rooted in, and based on the principles and usools set down by Hadhrat Wala. Again, the whole issue comes down to adherence to the teachings of Hadhrat sahib
(رحمة الله عليه)

MORE DETAILS ON HADHRAT'S LAST MOMENTS WILL BE PUBLISHED IN A FORTHCOMING BOOK AS WELL AS HADHRAT'S BIOGRAPHY INSHA-ALLAH

A LIST OF HADHRAT'S KHULEFA

PAKISTAN

MAJAAZEEN-E-BAY'AT

- | | |
|--|--|
| 1) Mufti Muhammad Tayyib Sahib | Jamia Islamiyah,
Faisalabad |
| 2) Doctor Muhammad Saabir Sahib | Baagh Hayat, Sukkur |
| 3) Sayyid Shafee Ahmed | Islamabad |
| 4) Qari Rif-atul Haq Sahib | Jamia Quraniya
Karachi |
| 5) Hajee Naeem Rasheed Sahib | Karachi |
| 6) Hajee Dr. Adam Khan | Karachi |
| 7) Hajee Iqbal Mateen Sahib | Karachi |
| 8) Moulana Shamsud-Deen Sahib | Madani Masjid
Lahore |
| 9) Hajee Abdul Majeed Maiman Sahib | Sukkur |
| 10) Moulana Muhammad Anwar Sahib | Jami Musjid Noor,
Gulistan Colony
Lahore |
| 11) Shaikh Muhammad Farouq Sahib | Bilal Medical Store,
Sukkur |
| 12) Moulana Asghar Khan Sahib | P.O. Box 31506
Jeddah 21418 Saudi
Arabia |
| 13) Dr. Muhammad Nizamud-Deen Siddeeqi | Nazimabad, Karachi |
| 14) Sayyid Ali Hasah Barlawi Sahib | Old Sukkur |
| 15) Moulana Muhammad I'jaaz Sahib | Musjid Fazl,
Hafizabad-Rd
Gujranwala |
| 16) Hajee Muammad Zubair Sahib | Karachi |
| 17) Qari Muhammad Azeem Sahib | Baagh Hayaat,
Karachi |

- | | |
|----------------------------------|-----------------------------------|
| 18) Moulana Muhammad Hanif Sahib | Sukkur |
| 19) Hajee Sihabud Deen Shaikh | Shuhadaa Court,
Karachi |
| 20) Hajee Ali Jaan Sahib | Karachi |
| 21) Hajee Muhammad Rafeeq Sahib | Sukkur |
| 22) Hajee Ali Akbar Sahib | Karachi |
| 23) Moulana Muhammad Ishaq Sahib | Musjid Riyaaz Hanafi,
Sukkur |
| 24) Qari Rahmatullah Sahib | Musjid Madina Town,
Faisalabad |

MAJAAZEEN-E-SUHBAT-KHULAFAT WHO ARE ALLOWED TO CONDUCT MAJLIS BUT NOT BAY'AT

- | | |
|-----------------------------------|-------------------------------|
| 1) Hajee Muhammad Sabir Aligari | Sukkur |
| 2) Mufti Muhammad Tariq Sahib | Jamia Majeediyya,
Karachi |
| 3) Moulana Muhammad Sahib | Jamia Islamiya,
Faisalabad |
| 4) Moulana Saeed Ahmed Farouqi | Jamia Islamiya,
Faisalabad |
| 5) Hajee Muhammad Zareef Farouqi | Karachi |
| 6) Hajee Muhammad Arif Sahib | Balauch Colony,
Karachi |
| 7) Dr. Muhammad Abdul Malik | Islamabad |
| 8) Moulana Rabb Nawaaz Abbasi | Bahawalpur |
| 9) Hafiz Khadimud-Deen Sahib | Bahawalpur |
| 10) Abdus Sattar Sahib | Rahimyar Khan |
| 11) Hajee Muhammad Wasim Sahib | Karachi |
| 12) Hajee Muhammad Anwar Sahib | Karachi |
| 13) Hajee Fazlur Rahman Sahib | Karachi |
| 14) Hajee Nur Muhammad Sahib | Karachi |
| 15) Muhaamad Umar Sahib | Karachi |
| 16) Moulana Muhammad Javed Maiman | Karachi |
| 17) Hajee Muhammad Ilyas Sahib | Sukkur |

- | | |
|---------------------------------|----------|
| 18) Hajee Sharefur Rahman Sahib | Sukkur |
| 19) Master Manzoor Ahmed Sahib | Sukkur |
| 20) Hajee Muhammad Iqbal Sahib | Sukkur |
| 21) Wasi Muhammad Sahib | Sukkur |
| 22) Khurshid Ahmed Awaan Sahib | Shikapur |

INDIA

MAJAAZEEN-E-BAY'AT

- | | |
|-------------------------------|---------------------------|
| 1) Moulana Abdur Raheem Sahib | Jalalabad |
| 2) Dr. Muhammad Naeem Sahib | Phulut, Muzaffar
Nagar |
| 3) Dr. Muteeur Rahmaan Sahib | Bangalore, South
India |

MAJAAZEEN-E-SUHBAT

- | | |
|----------------------------------|-----------|
| 1) Moulana Muhammad Irfaan Sahib | Firozabad |
| 2) Moulana Aas Muhammad Sahib | Delhi |

SOUTH AFRICA

MAJAAZEEN-E-BAY'AT

- | | |
|------------------------------------|------------------|
| 1) Hadhrat Yusuf Navlakhi Sahib | Lenasia |
| 2) Al-Haj Yusuf Kathrada Sahib | Verulam |
| 3) Moulana Nazir Ahmed Desai Sahib | Port Elizabeth |
| 4) Moulana Farouq Bobat Sahib | Durban |
| 5) Muhammad Bulbulia Sahib | Lenasia |
| 6) Hafiz Qasim Paruk Sahib | Pietermaritzburg |
| 7) Dr. Ismail Tootla Sahib | Pietermaritzburg |
| 8) Moulana Cassim Mehtar Sahib | Durban |
| 9) Moulana Uthman Kadwa Sahib | Umzinto |

- | | |
|--|----------------------|
| 10) Al-Haj Ismail Karolia Sahib | Brixton Johannesburg |
| 11) Mufti Muhammad Saeed Bodiya Sahib | Nigel |
| 12) Al-Haj Rashid Ahmed Casoojee Sahib | Nigel |

MAJAAZEEN-E-SUHBAT

- | | |
|--------------------------------------|---------------------------|
| 1) Moulana Yunus Bobat Sahib | Durban |
| 2) Mufti Siraaj Desai Sahib | Port Elizabeth |
| 3) Moulana Bashier Haffjee Sahib | Rustenburg |
| 4) Moulana Yacoob Abdul Gafoor Sahib | Zakariya Park,
Lenasia |
| 5) Moulana Adiel Jowhaar Sahib | Cape Town |
| 6) Moulana Muhammad Akoonjee Sahib | Pietermaritzburg |
| 7) Abdul Hafeez Bulbulia Sahib | Lenasia |

UNITED KINGDOM

MAJAAZEEN-E-BAY'AT

- | | |
|---|---------|
| 1) Moulana Muhammad Ayyub Surati Sahib | Batley |
| 2) Mufti Faheem Mayet Sahib | Batley |
| 3) Moulana Manzoor Ahmed Al Husaini Sahib | London |
| 4) Moulana Hashim Rawat Sahib | Walsall |

MAJAAZEEN-E-SUHBAT

- | | |
|------------------------------------|--------------------------|
| 1) Moulana Sulaiman Bodiya Sahib | Madina Masjid,
Batley |
| 2) Mufti Yusuf Sacha Sahib | Batley |
| 3) Qari Muhammad Hanif Patel Sahib | Batley |
| 4) Moulana Sulaiman Makda Sahib | Batley |
| 5) Moulana Ismail Dhorat Sahib | Leicester |

REUNION

MAJAAZEEN-E-BAY'AT

- | | |
|-------------------------------|-----------|
| 1) Moulana Ishaq Gangat Sahib | St. Peter |
| 2) Moulana Yacoob Mulla Sahib | St. Denis |

MADAGASCAR

- | | |
|---|-----------------------------|
| 1) Moulana Sulaiman Ahmed Maicrot Sahib | Hanafi Masjid,
Toamasina |
|---|-----------------------------|

CANADA

- | | |
|---|--|
| 1) Hadhrat Moulana Abdullah Kapodarwi Sahib | |
|---|--|

THOSE KHULEFA THAT HAVE PASSED AWAY

- | | |
|---|---------|
| 1) Moulana Hashmat Ali Mazaahiri Sahib | Karachi |
| 2) Shah Muhammad Gulzar Sahib | Sukkur |
| 3) Hadhrat Hajee Abdur Razzaq Sahib Shaheed Lahore | |
| 4) Hadhrat Al-Haj Sayyid Shafeeq Ahmed Sahib Rawalpindi | |

مسلم كامل

THE
PERFECT
MUSLIM

**TRANSLATION OF A BAYAAN BY SHAFEEQ UL UMMAT
HADHRAT MOULANA SHAH MUHAMMAD FAROUK SAHIB**

(رحمة الله عليه)

**KHALIFA-E-KHAAS OF HADHRAT MASEEHUL UMMAH
MOULANA SHAH MUHAMMAD MASEEHULLAH SAHIB**

(رحمة الله عليه)

**TRANSLATED BY YUSUF GUNDIWALLA
KHALEFA-E-MAJAAZ-E-BAY'AT OF AARIFBILLAH
HADHRAT MOULANA SHAH HAKEEM MUHAMMAD**

AKHTAR SAHIB (دامت بركاتهم)

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BRIXTON 2019**

نحمده و نصلی و نسلم على رسوله الكريم ط
اما بعد فاعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم ط
قال الله تعالى فى القرآن المجيد والفرقان الحميد
ياايها الذين امنوا ادخلوا فى السلم كافة ص
ولا تتبعوا خطوات الشيطان ط انه لكم عدو مبين ٥

“O you who believe, enter into Islam completely and do not follow in the footsteps of Shaytaan. Verily he is your manifest enemy.”

Through the Taufeeq-e-Ilaahi and the Barkat of our Murshid-e-Paak the honour of reciting an Aayah of the Quraan-e-Paak has been granted, wherein Allah Rabbul Izzat has addressed the Ahl-e-Imaan in an amazing manner. It has been manifestly experienced that Allah Ta'ala is our true Benefactor, the Absolute Generator of Grace and Bounty, who has endowed us with the wealth of Imaan. He addresses us with such words conveying the true depth of His total Nurturing, Wisdom, Affection, Kindness and Grace which are indescribable. Without doubt these words as well as every other word of advice and guidance permeate with the true level of His Ultimate level. By imbuing an imperfect, a defective casket with valuable contents, He has made the casket worthy of being addressed. This is His Shaan, His splendid Enacting, otherwise we are undeniably imperfect caskets, the imperfection of which is substantiated both during our moments of solitude and among multitudes, both in private and in public. Upon opportunity presenting itself we exude filth in its varied forms. Within such an imperfect, such a defective crucible the elevated content of Imaan has been placed, whereby He has regarded us worthy of His attention, worthy of His Audience. His every word is an epitome of perfection but these words whereby He has addressed us, surpasses and is the height of all commands and advice directed towards us. Consider for a moment the amazing style He has chosen, *'O people! Listen to and heed this advice given.'* Brothers realise! *'By bringing Imaan we have accepted all Your advice, all Your commands in their totality. We are now prepared to follow and act upon*

every injunction every gesture from You. Even now if You wish of us anything, we are in advance prepared and present to put into action, to enact Your will.'

THE DEMAND OF IMAAN

Allah Ta'ala has said,

ادخلوا في السلم كافة

Without doubt you are Mu'min, you have brought faith in Our Illustrious and Elevated Being, in Our Perfect and Elevated Attributes. Required of you now, is to fully enter into Islaam. This is the amazing question, that in spite of having been endowed with the wealth of Imaan, are we yet, not fully entered into Islaam? Following this is the affectionate, the kind advice to, not under any circumstances, during any phase of life, within the sphere of any activity be it mundane or religious, at any stage, during any conflicting situation opt to obediently obey Shaytaan.

انه لكم عدو مبين

Be cognisant of the fact that he is your open, your manifest, not some vague, some obscure, some hidden enemy. I will explain a point at this stage that in dealing with an obscure, a hidden enemy one needs to work with skill and dexterity while dealing with an apparent a clear cut enemy there is no difficulty. Hadhrat Moulana Thanwi (رحمة الله عليه) used to say, 'Sir, why do you at all times take the name of Shaytaan, why do you attribute everything to him while being oblivious of your own Nafs-e-Ammarah.' Shaytaan is a European who does not waste his time. Upon seeing a person involved in evil he no longer turns his attention towards him.' What we have to determine, what we have to ascertain is, who is wasting our time? Your time is being wasted by none other than your own Nafs-e-Ammarah. Thus the first part of this Aayat conveys Allah Ta'ala's nurturing while the second part displays His Affection and Kindness. First and foremost we need to become cognisant of the fact, we need to

appreciate and express gratitude that such unworthy vessels as ourselves have been filled with the bounty of Imaan, thus making us worthy of being addressed and that too in the Kalaam-e-Ilaahi. The gist of His address is, 'Look, consider! I have placed within you such valuable content, the value of which necessitates your full, your total entry into Islaam.

THE POSITION OF MASEEHUL UMMAT (رحمة الله عليه)

At this juncture, while reading this Aayah I had not understood that though being a Mu'min, one is yet being instructed to enter into Islaam fully. On one occasion I had asked my Hadhrat whether the position of a Mu'min was higher or that of a Muslim. As we know Hadhrat's speech was the epitome of eloquence and probably after Mujaddid-e-Thanwi (رحمة الله عليه) no other Buzrug's speech has, with all due respect, been as eloquent, as succinct, as wise and with such tender nurturing as that of Maseehul Ummat's (رحمة الله عليه). Upon an oath and according to my understanding am I telling you that he was the living embodiment of his name, with regard to his name, with regard to his lectures, with regard to his speech, with regard to his actions and with regard to the epitome of generosity that he was, have I not seen another being like him on the face of the earth. As was his common saying, if one possesses Ikhlāas, it does not necessarily mean that one possess Sidq as well but if one has Sidq than Ikhlāas automatically accompanies this Sidq. Similarly he used to say that if one has Ikhlāas it does not necessarily mean that there is Ihsaan therein, while if one has attained Ihsaan, Ikhlāas has automatically been attained with Ihsaan. In the same vein he stated that being a Mu'min does not necessitate one's being a Muslim-e-Kaamil but if one is a Muslim-e-Kaamil it necessitates his being a Mu'min-e-Kaamil as well. I then asked, "Hadhrat, what is meant by this?"

ياايها الذين امنوا ادخلوا في السلم كافة

In this defective vessel has He placed an invaluable treasure due to which the vessel became worthy of address. His Grace compounded and intensified by Grace, He considers us worthy of being addressed and goes on to address us,

ادخلوا في السلم كافة

you must enter into Islaam fully and completely. An amazing instruction this is, let alone a single Muslim, the entire Islaam has not been entered into. This is what we have to understand.

THE ELOQUENCE OF ARABIC

We are in the habit of calling ourselves Musalmaan and not Muslim whereas the law of Arabic grammar specifies and reserves a variation in formation of words to denote the dual as apart from the plural. This is exclusive to the Arabic language, for every other tongue in the world has no differentiating form of words to denote the dual which is also included in the plural. Anything above one is termed plural. This is as if to specify that there are three stages, the singular, dual and plural. We do not even refer to ourselves as Muslim but rather as Musalmaan, which in Arabic is expressed as Muslimaani and which we have through usage changed to Musalmaan. What this means is, two Muslims. In other words we refer to ourselves as double Muslims whereas in fact we have not even become single Muslims yet.

THE DEFINITIONS OF IMAAN AND ISLAAM

Hadhrat Maseehul Ummat (رحمة الله عليه) has explained, inwardly, within the confines of the heart and spiritually the belief held pertaining to the Zaat and Sifaat, the Being and Attributes of Allah Ta'ala as well as that which is contained within Imaan-e-Mufasssal which is accepted and believed in, is termed Imaan. Relative to injunctions, within the framework of Islamic laws and commands, with reference to correcting one's actions coupled with Imaan or belief in the Zaat of Allah Ta'ala is called Islaam. The inward conviction held is referred to as Imaan, this inward conviction which is given shape in the mould of action, which is cast in the physical, is termed Islaam. It is undoubtedly His Grace and Bounty to have granted such an inferior, such a defectively gross form the priceless substance of Imaan enabling us to become worthy of His

address. Not only does He stop there, He goes on to effectively address us by His Bounty upon Bounty compounded, by His Grace upon Grace intensified, whereby He wants us to, together with being Mumin be Muslim as well. *'Remember! At every juncture in your life, during every indeterminate, pleasing or opposing circumstance, within the framework of all your mundane activity if you want to remain in obedience, remain subservient to Islaam, remain subject to My commands, My injunctions'*

ادخلوا في السلم كافة

Therefore, O beloveds! The unshakable conviction one holds pertaining to Allah Ta'ala with all His attendant Infinite Attributes is called Imaan while putting into practice the injunctions pertaining to the outward is termed Islaam. These are matters to be well understood. The locus of Imaan is the Baatin, the interior and which is relative to the inward life of Islaam while the locus of Islaam is the Zaahir, the exterior and which is relative to the outward life of Islaam. What an amazing fact has Hadhrat not made us aware of. If one is a Mu'min, it does not necessarily devolve that one is a Muslim as well but if one is a Muslim-e-Kaamil, a Muslim who to the extent possible, is involved in acting upon Allah's injunctions, remember such a person is a Mu'min as well. Our beloved Huzoor (صلى الله عليه وسلم) has said that your seeing a person punctual with the act of Salah is verification of his being a Muslim. Therefore, without investigation one can bear testimony to his being a Mu'min. What an amazing point this is. On the other hand if a person is a Mu'min but one has not seen him ever coming to the Masjid, one never sees him reading Namaaz, one never sees him performing any action relative to Islaam one will never be able to, with proof, bear testimony to his being either a Muslim or a Mu'min. Whenever bearing testimony to anyone's Imaan it will be on the basis of Islaam. When one observes his occupation with the injunctions of Islaam, one will with confidence be able to announce his being a Mu'min. This then is the difference between Imaan and Islaam, we are with regard to our Baatin, our interior, Mu'min but with reference to acting upon outward injunctions and with reference to perseverance thereon we are Muslims.

MUSLIM-E-KAAMIL

The common retort which many people make, 'Sir, what is kept in outward actions.' is totally incorrect. Just as our hearts are swooning with the intoxication of Imaan, so too must our Zaahir, our exterior by virtue of persistence in and perseverance on the injunctions of Islaam substantiate whose servants and slaves we are and whose commands we obey. The skin that clothes our flesh, the money that line our pockets, the clothes that conceal our bodies, our appearance and deportment, our trade and contracts, our mode of life and social interaction, our borrowing and lending, our homes and furnishing, our travel and residence must all be illumined with the Noor, the effulgence of Islaamic injunctions. So effective must this radiance we radiate be, that whoever casts a glance upon us must not remain but affected thereby. Take the case of a person who from head to toe has the appearance of a Christian, an American, Englishman or Frenchman and who without doubt bears within his bosom the wealth of Imaan which we do not deny. In the sight of Allah he is definitely a Mu`min but outwardly he is not a Muslim. Therefore, remember! His Imaan may be equivalent to a mountain but the effect of his behaviour will have no effect on anyone else. While on the other hand a person's Imaan may be limited, it may be restricted, it may be in the process of growth and not in the state of perfection but if outwardly he is Muslim imperfect though he may be, will certainly have an impact in drawing others closer to Islaam. These are matters to understand, for generally both the term's Imaan and Islaam are commonly used and interchanged but upon reflection one comes to terms with the requisites of Imaan as well as the requisites of Islaam. To reiterate the point earlier made, Allah Ta'ala has placed the gem of Imaan in the defective, the base crucible and made it worthy of being addressed by Him. He instructs us to enter into Islaam fully and totally.

PERFECTION OF SHUKR

We have to therefore, express Shukr or gratitude, for our present, our acquired Imaan which is Fardh and continue expressing Shukr at every stage and level upon the Imaan relative to that stage and level. Remember nonetheless, one's Shukr cannot be perfect, one's Shukr cannot reach the upper rungs of

impeccability, one's Shukr cannot be useful till the superiority of Islaam in every avenue of one's life is not actively implemented. Be it an occasion of grief, an occasion of joy, whether one is on journey or at home, whether it be within the confines of one's home with one's family or while socialising on the outside, with one's relatives and non relatives, every state and stage of our lives must be subject to the accepted superiority of Islaam without which our Shukr or gratitude will be left wanting, will not reach completion and perfection.

THE DEMAND OF ISLAAM

Shukr demands acting upon Islaam. It is therefore necessary for a Mu`min with Imaan and Islaam to actively establish the superiority of Islaam. The method of doing this has been taught through the instruction of Huzoor (صلى الله عليه وسلم) who said,

طلب العلم فريضة على كل مسلم

One has not been commanded with the Kasb of Ilm or knowledge, no not at all with its Kasb but with its Twalab. There is an immense difference between Kasb and Twalab. The word Twalab has inherent in it constant restlessness, Twalab means immeasurable, intense longing and passion. This longing and passion, this restlessness too must be overpowering to the extent it was found in our Akaabireen. Total dedication, total immersion in Ilm was the lot of Hadhrat Moulana Rashid Ahmed Gangohi (رحمة الله عليه) and Hadhrat Moulana Muhammad Qasim Nanotwi (رحمة الله عليه) who for the acquisition of Ilm left Gangoh and Nanota for Delhi. Their restless occupation with Ilm was such, their intense longing and consuming passion to become totally conversant with Ilm was such that letter after letter reaches them from home but no luxury of time can they afford to devote to reading them. In a container left aside are all the letters cast, for day and night are they immersed in the acquisition of Ilm.

NOOR-E-ILM

Remember! Though the imparting of Ilm does take place today, though Kitaabs are taught today the Noor-e-Ilm which was referred to as Ilm-e-Safinah, the knowledge borne by the heart, receives rare attention. Remember Ilm is the name of that Noor, is the name of that enlightenment which is composed of two constituents, the one being Ma`rifat or recognition while the other is Khashyat or fear. What I was discussing is Twalab, Twalab is referred to as restlessness, is referred to as consuming passion. Such restlessness and consuming passion which when assailed and absorbed by, makes Insaan loose consciousness of all else. When these Hadhraat proceeded for the acquisition of Ilm and not merely for an academic education in Deeni, whatever correspondence they had received, was placed in an earthen container due to their consuming absorption in the attainment of their objective. No time could they spare for such a luxury as reading mundane correspondence. In spite of being so close to home and family they could not spare the time to visit until they had gained the required mastery over the object of their quest, the acquisition of Ilm, not until their Asaatiza guided them through the relevant Kitaabs did they return to hearth and home as is the case with students today who repeatedly travel to and fro. These travels in reality become the means of their decline and not a means to their progress. Thus just prior to their return home they decided to peruse the bulky correspondence that had gathered over the years. The contents of the letters obviously had different themes, upon reading one, Subhaanallah was exclaimed, while upon reading another Alhamdoelillah was enunciated, on reading about someone's demise Innalillahi was read. Consider the level of dedication, the extreme devotion, the consuming passion, the relentless restlessness which compelled their disinclination to all but their quest.

THE ADVICE OF MASEEH UL UMMAT (رحمة الله عليه) TO TWALABA

Those Hadhraat who completed Bukhaari Shareef used to be advised during its Khatam or completion by Hadhratt Maseeh ul Ummat (رحمة الله عليه), 'You have not completed the process of acquiring Ilm, you have completed the course known as Dars-e-Nizaami and that too with what deficiency is well known by

your Asaatiza.' 'Do not under any circumstances regard yourself as having complete acquisition or else you will remain bereft of Ilm.' This too did he repeatedly say, 'The true initiation of the quest for Ilm has only now begun, now has the capacity to study and adequately research these Kitaabs been engendered.' 'Never become prey to the misconception that we have become 'Aalims.' He used to also say, 'Every individual in the Ummah is an 'Aalim, the only difference is in degrees.' 'One person may know a few aspects while another knows more than him and you in turn may know much more than them.' This was his manner in curing vanity. Without fail, on the completion of Bukhaari Shareef every year he used to address the students with these words, *Your student days are not over but are in fact only beginning.*

THE DEFINITION OF 'KNOWLEDGE TO THE EXTENT OF NECESSITY'

Huzoor (صلى الله عليه وسلم) has not instructed us with Kasb-e-Ilm but with Twalab-e-Ilm. That the consuming passion be present in pursuing the acquisition of the Noor-e-Ilm which Huzoor (صلى الله عليه وسلم) had come with. This restlessness and constant consuming passion to the level of perfection have varying stages, varying degrees.

فريضة على كل مسلم

'It is incumbent upon every Muslim to acquire knowledge.'

The extent of knowledge required is to enable one to lead one's life in accordance with and subject to the Shariah. It is thus necessary to acquire the knowledge required on a day to day basis, required to practice upon the injunctions relative to the different months of the year. One thus has to be conversant with all the requisites pertaining to all matters relative to one's occupation, relative to one's chosen station in life to the extent that there are no barriers in acting upon what is required of one. This is referred to as acquiring knowledge to the extent of necessity and which is Fardh upon every Muslim. As

an example, a Muslim possessing Imaan reaches maturity. Namaaz read five times daily, is made Fardh on him. For him to learn the Masaail or rules pertaining to Namaaz has become Fardh. For him to learn to recite so much of the Quraan Majeed as is required in Namaaz is Fardh. On acquiring knowledge of the Masaail and learning the Quraan to the extent required will enable him to read Namaaz correctly. If Allah Ta'ala makes him the owner of wealth, be it gold, silver stock in trade or cash, to the extent specified by Shariah and a period of three hundred and sixty days pass with this wealth in his possession, Zakaat becomes incumbent upon him. It will now be incumbent upon him to learn the Masaail on Zakaat. Consider the ease allowed by Shariah, not until the preconditions for Zakaat are met, does it become Fardh for one to learn the Masaail relevant to it. Without the conditions being met, it will be but Mustahab or optional for him to learn the relevant Masaail. Yes! As soon as the amount of wealth accrues in his possession for the stipulated time, learning the rules pertaining to Zakaat will become compulsory. This is the definition of acquiring knowledge to the extent of necessity.

Similarly if Allah Ta'ala has granted him excessive wealth, Haj-e-Baitullah becomes Fardh upon him. Every possessor of the Nisaab of Zakaat is not an Amir-e-Kabir or wealthy to the extent of Haj becoming incumbent upon him. The requisite conditions to fall within the pale of this category entail having wealth to the extent that suffices for one's journey from home including the return journey as well as the cost of one's stay in Mecca. Over and above this one must have sufficient means to leave behind for the basic expenses of one's wife and children. One in whom all these conditions are to be found will be termed, Amir-e-Kabir, upon whom Haj will be incumbent. If one possesses this extent of wealth together with the required physical health and strength, one both monetary and physical resources, will have Haj made compulsory upon one. Coupled with this is an additional condition, safety on the journey. If neither the ruler of one's country of origin has posed impediments in one's going nor has the government of any country one has to pass through placed restrictive measures on one's travel, Haj will be Fardh on one. Thus a person who meets all these conditions has compulsorily to learn the Masaail on Haj. If on the other hand a single condition from those mentioned is not to be found, Haj will no longer be Fardh. Under this condition where the Fardhiat no longer exists, one nonetheless devotes oneself to the learning of the Masaail pertaining

to Haj, one will be fulfilling a Mustahab act which is also commendable but as mentioned the Fardhiat of this knowledge no longer remains. It is by way of example that I have mentioned these few aspects, that after Imaan Namaaz becomes Fardh on reaching maturity coupled with the presence of Aql or intelligence. The condition of intelligence is enjoined because one who is mentally incompetent is exempted from this responsibility. Both the prerequisites, maturity and intelligence have to be met. In a like manner, the possession of the Nisaab of Zakaat will entail the necessity to learn the relevant Masaail pertaining thereto and if one is an Amir-e-Kabir, the same incumbency will apply to learning the Masaail on Haj. Consider the simplicity of Islaam. One is bound to learn only those rules and regulations as pertain to one's individual circumstances.

The question of the need for becoming an `Aalim and applying oneself to those aspects as are not incumbent upon one now arises. The reasoning behind this is quite simple. Those aspects of Ilm being acquired which are Fardh upon one, as in the case of Namaaz, will entitle one to the Thawaab of devotion to Ilm which was Fardh, just as the learning of the Masaail of Zakaat when Fardh will entitle one to the Thawaab of devotion to seeking Ilm which was Fardh.

THE NEED FOR ULEMA

While devotion to such aspects as are not Fardh will entitle one to receive the Thawaab of devotion to seeking Ilm which is Mustahab as in the case of completing the Dars-e-Nizami. There is a definite need for such individuals who are so well versed in the Kitaabs of Masaail as to be able to solve all the problems of the Muslims and resolve all the differences as may occur in each locality. It is Fardh-e-Kifayah upon the Ummah to prepare a group of such individuals. Therefore, to depute one's children for the acquisition of Ilm-e-Deen is not a vain and useless exercise but is rather the fulfilment of an important requisite. This is a choice whereby they will become the inheritors of the Uloom of Allah's beloved, Huzoor (صلی اللہ علیہ وسلم), for it is clearly mentioned in the Hadith that the Ulema are the Waarithaan-e-Ambiya, the inheritors of the Prophets. The substance to be inherited from them is not pounds and pennies, is not rands and cents, is not wealth and treasure but instead

the lofty knowledge that was the lot of the Ambiya (عليه السلام). Those who devote themselves to learning the content of prophetic knowledge, who engage in the quest for the knowledge of Allah's beloved, Huzoor (صلى الله عليه وسلم) with the appropriate restlessness, with the desired consuming passion are the inheritors of Sarkaar-e-Do Aalam (صلى الله عليه وسلم). The Ummah is at all times in dire need of such Waarithaan, such inheritors.

THE ULEMA'S MUJAAHADAH

Remember! This endeavour, this effort of the Ulema must be viewed with appreciation for this is the age of materialism, the age when everything is measured by monetary worth. This is the age when even an ordinary man is earning well. In spite of all the glitter and glamour in the offing, in spite of all the desires that assail them, the desires of youth, all these are suppressed, even the desire for marriage is curtailed with a view to acquiring Ilm. This is undoubtedly a great favour upon the Ummah. We are all without doubt greatly indebted to them for they have sacrificed all their desires, all their mundane potentialities to serve the Ummat-e-Muslimah. This is no mean feat. They leave the comfort of home, tolerate innumerable difficulties, they subject themselves to unending struggle and endeavour. They sit on simple grass mats, tolerate repeated scolding and browbeating, tolerate hiding from time to time, then do they complete this course of study. Completion of the course does not mean the complete acquisition of knowledge, it rather signifies the correct formation of the taste and inclination which has accrued to them by this completion of a prescribed course of Kitaabs. Quoting Hadhrat Maseehul Ummat (رحمة الله عليه), *The true quest for knowledge has only now, begun.* Thus the acquisition of knowledge is incumbent upon every Muslim and the nature and extent of this incumbency has been discussed in detail.

THE VIRTUES OF TALEEM-E- QURAAAN

Remember too, that learning the Quraan is included in the acquisition of Ilm-e-Deen. This is not a separate entity but is in fact the foundation, the basis of a basic grounding in Islaam. Therefore it is compulsory to memorise that amount of Quraan as is required to recite in Namaaz individually and to be able to lead

the Namaaz as well. Additional to this, in the form of advice I place before you the virtues of Hifz-e-Quraan which should spur us on to its accomplishment. In some Riwaayat or narrations it has been mentioned that one who has not been able to memorise the entire Quraan but has managed to memorise Surah Yaseen which is referred to as the heart of the Quraan, will Insha-Allah, Thumma Insha-Allah through the Barkat of this memorising, be raised among the Jamaat of Huffaaz. It is mentioned in Hadith that one who recites Surah Yaseen after Fajr Salah has the responsibilities of his daily chores undertaken by Allah Ta'ala. The traders and businessmen of this Ummah had made it their practice not to open shop in the mornings until they had read Surah Yaseen, not until they had read four Rakaats of Nafl Namaaz. It is mentioned in Hadith that one who performs four Rakaats in the initial part of the day has the completion of his work undertaken by Allah Ta'ala and if there is any work which one has messed up, He will sort out and rectify such mess ups. Therefore it is necessary for every Muslim to acquire Ilm-e-Deen to the extent of necessity and included in this is the Taleem of the Quraan. Also mentioned in the Hadith, one who reads the Quraan by looking therein, will be allowed the intercession of two people while one who becomes a Haafiz-ul-Quraan and acts upon it, will be granted the right to intercede on behalf of ten people by Allah Ta'ala. It is self evident that first among the two and ten people referred to will be one's parents. Remember too, that one will be granted a hundred accepted rewards for every Aayah read in Namaaz.

FADHILAT-E-TABLEEGH

Listen also to the Fadhilat, the virtue of imparting a chapter of knowledge to the extent for example, that one teaches all the relevant details regarding Wudhu, how many and what its Faraaidh are, how many and what its Sunan are along with its method of performance. Sarkaar-e-Do `Aalam (صلى الله عليه وسلم) has mentioned that the imparting of such a chapter of knowledge merits the receipt of Thawaab to the extent of a thousand Rakaats Nafl Namaaz. Also mentioned in Hadith is the responsibility of fulfilling the mission of our beloved Huzoor (صلى الله عليه وسلم) which devolves upon the entire Ummah. He said during his final Khutbah at Mina, *'If you know a single Aayah, a single Mas'ala, a single word, convey it.'* Therefore every individual, by means of his character, by

means of his deportment, by his benevolent dealings, by his exemplary social interaction, by his Islamic code and conduct must influence and attract others towards Islam. By so doing one will continue winning the beloved heart of Huzoor (صلی اللہ علیہ وسلم), one will continue pleasing him.

THE GIST OF THE LECTURE

Therefore, O believers, enter into Islaam fully, totally and completely. Do not under any circumstances whatsoever, obey Shaytaan, for he is without doubt your pronounced enemy, your manifest and clear-cut foe. With relation to this Aayah has advice been given. We beseech Allah Ta'ala to enable us to express Shukr on Imaan and to grant us the Taufeeq to appreciate it. Also that we, at every turn, at every juncture in our lives actively give credence to the injunctions of Islaam by putting into practice those injunctions. That we not only align ourselves to Islaam but the epitome, the living examples of Islaam, that we become,

MUSLIM-E-KAAMIL

واخر دعوانا ان الحمد لله رب العالمين

تواضع اُم المحاسن ہے

Humility The Root Of All Good Qualities

TRANSLATION OF A BAYAAN BY SHAFEEQ UL UMMAT
HADHRAT MOULANA SHAH MUHAMMAD FAROUK SAHIB

(رحمة الله عليه)

KHALIFA-E-KHAAS OF HADHRAT MOULANA SHAH
MUHAMMAD MASEEHULLAH SAHIB (رحمة الله عليه)

TRANSLATED BY YUSUF GUNDIWALLA
KHALEFA-E-MAJAAZ-E-BAY'AT OF AARIFBILLAH
HADHRAT MOULANA SHAH HAKEEM MUHAMMAD
AKHTAR SAHIB

(دامت برکاتہم)

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من تواضع لله رفعه الله

With the Taufeeq of Allah and the Barkat of our Murshid-e-Paak, the honour of reciting a Hadith-e-Paak has been granted in this gathering. It is an extremely amazing, an extremely wonderful saying of Huzoor (صلی اللہ علیہ وسلم),

‘THAT PERSON WHO SOLELY FOR THE SAKE OF ALLAH’S RIDHA, PURELY FOR THE PLEASURE OF ALLAH, WITH PERFECT IKHLAAS OR SINCERITY, CHOOSES FOR HIMSELF, HUMILITY, WHO LOWERS HIMSELF, WILL BE GRANTED ELEVATION, WILL BE RAISED TO LOFTINESS, BY ALLAH .’

Remember! Just as all Razaail, all blameworthy attributes, are relative to and are connected with pride, so too are all Fadhaail, all constructive virtues connected to and based on humility. Pride must not be present within us, for Allah Ta’ala has said with reference to the proud:

انه لا يحب المستکبرین

‘VERILY ALLAH TA’ALA DOES NOT LOVE THOSE WHO ARE PROUD.’

Due to the fact that pride is the root of all Razaail and Razaail or diseases are effectively cured by their opposites, thus the opposite of pride, the basis of its cure is humility, self abasement, self effacement. As, on the one hand the root of all diseases, of all vices is pride, on the other hand, the other side of the coin, the relation of all goodness, of all virtue is with humility which is the root of good qualities. All good actions, all good qualities, all constructive virtues have their inception in humility. If one is possessed of a host of different good actions

but is devoid of humility, remember those actions will be devoid of the vigour of life. Without humility there will be no life in actions. Tawadhu being the opposite of Kibr, the opting for which will convert the Istikbaariat, the pride of the servant into Inkisaariat, humility or self effacement.

THE SIGN OF TRUE TAWADHU

What is the reality of humility? This is quite evidently, to regard oneself as inconsequential. Many are those who refer to themselves as inconsequential, as useless specimens of humanity but do not with conviction believe themselves to be thus. There are those who even write these appellations next to their names but the attendant reality of these terms have not penetrated and permeated the heart. My Hadhrat (رحمة اللہ علیہ) has mentioned an amazing yardstick, a pertinent means of determining the presence of humility within one’s self. When praise and blame, when approbation and insult, when commendation and condemnation, when tribute and censure become equal to one, the inception of humility has occurred. Extremely rare will it be for any among us not to desire his own praise, his own commendation. By and large everyone is desirous of holding a position of popularity within the strata of society. - انا لله و انا اليه راجعون -

Huzoor (صلی اللہ علیہ وسلم) beseeches in the court of Divinity, which in effect is a lecture to and advice for the Ummat,

انى ذلیل فاعزنى

‘O Allah I am base, You elevate and grant me honour.’

Also an aspect of honour, is the lack of praise for one, accompanied by the veil of concealment being drawn over one’s despicable deeds. This is also honour that one’s evils and sins are obscured from the sight of creation, that one is dealt with by the Sattariat of Allah Ta’ala. For one who has traversed the path, who has reached the objective there is undoubtedly honour from Him. These are the initial stages, the basics of Tawadhu, lowliness and self negation.

ISLAAM SPREAD BY HUMILITY

Repeatedly is it said that Islaam was spread by good character. The specific trait which lent itself to this spreading of Islaam is humility.

THE TAWADHU OF HADHRAT UMAR (رضی اللہ عنہ)

Consider the case of Sayyidina Umar bin Khattaab (رضی اللہ عنہ) who during his reign of Khilaafat with a leather water bag slung over his shoulder delivers water to the homes of the poor and needy. He has taken the municipal responsibility of delivering water to his subjects, upon his shoulders. He is the Ameer ul Mu'mineen, the renowned leader of a veritable empire who subjects himself to the service of the general laity of Muslimeen. If attention is turned towards his dressing, one finds a single Kurta being used for an entire year, Tawadhu is present in his dressing, his clothing. Many were the occasions which were expressive of his inherent Tawadhu, by his speech, by his actions and reactions was his Tawadhu substantiated.

He is entering Baitul Muqaddas in the state when it is his turn to hold the reins of the camel leading the way on foot while on its back is his servant whose turn it is to ride. The Kurta he is wearing sports a variety of patches. What is this, if not Tawadhu? The servant addresses him saying, *'O Ameer ul Mu'mineen, it will be your kind favour upon me to allow me to forgo my turn to ride and in my place seat yourself astride this camel while I walk.'* *'It does not behove me to be thus seated while you, our leader are leading the way into the city of the enemy on foot.'* Some Sahabah went to the extent of advising him, *'O Ameer ul Mu'mineen be so kind as to make a change of clothes and wear a nice, a descent Kurta.'* This is his humility, the reins are in the hands of the ruler, the master, while the ruled, the servant is sitting reposed astride the camel. With tattered, patched clothing, he is entering the city of his foes. They, immediately open their Kitaabs comparing the prophesy recorded therein to the scene, unrehearsed, being enacted in their presence and exclaim, *'These are the*

very signs mentioned in our heavenly books, our Kitaabs. We therefore hand over to you the keys to Baitul Muqaddas without so much as a sword being lifted in its defence.' This incident bears ample testimony to the fact that Baitul Muqaddas was conquered not by the sword but by Tawadhu, by humility. This is an incident regarding the period extremely close to that of Nabuwwat, these were people who were like the prophets of yore.

THE TAWADHU OF SHAYKH ABDUL QUDDUS GANGOHI

(رحمة اللہ علیہ)

Whenever the need to patch the Kurta of Shaykh Abdul Quddus Gangohi (علیہ) arose, whatever piece of material available, was put to use. If at times a piece of sack cloth was lying on a dunghill, it was washed, purified and used for this purpose. The actual thing, the objective, O beloveds, is Tawadhu. Allah Ta'ala has granted such sanctity to his Kurta that even after a lapse of all but five hundred years it is still to be found in this world. This is the legacy of Tawadhu. The Khassaan-e-Khuda, the special servants of Allah have left no stone unturned, have left no avenue uncharted in their self effacement. پانا کیا ہے؟

اجی یہ **-What is meant by attaining?** My Hadhrat used to say, **'This in reality is to negate, to annihilate one's self.'** When the question is posed, *'What has he attained?'* One will have to evaluate to what extent, to what degree has he annihilated himself. The degree, the extent of annihilation is the degree, the extent of attainment.

تو پانا کیا ہے؟ مٹانا ہے اور مٹانا کیا ہے؟ پانا ہے !

What then is attainment? Self annihilation! And what is self annihilation? It is attainment!

Remember! Tawadhu is the opposite of Kibr. Not until Tawadhu is born in one will one find refuge from Ummul Amradh. Not until humility in the true sense of the word with all its attendant features and requirements is found in us will we be the bearers of any other virtue in its perfection. Our Deendari, our

religiousness, our piety will be imperfect. That trait therefore, which was the cause of Islaam spreading, is Tawadhu. When is this trait, this quality attained? When praise and blame, when approbation and censure become equal to one. When Insaan no longer hankers after praise, no longer pleas for position. Similarly if it is an occasion of insult, a moment of rebuke, one immediately and instinctively realises that my Allah is prompting these words, that by the command of Allah are these words being addressed to me. What say can I therefore have in the matter. Innumerable are the Akabireen who have taken great precaution in protecting themselves from self importance and praise. This is a very advanced stage being discussed. One who desires to be praised has not even attained a whiff, an inkling of this path. These words are being addressed to those desirous of self annihilation. The waves of recognition and praise rise and crash within the depths of the heart but one who consciously hankers after and desires praise is way off the mark. Such a person's vehicle is far removed from the path.

The Buzrugs have taken great pains to protect themselves from Nafsaniat, to protect themselves from pride. The extents to which they have gone to ensure this will leave one dumbfounded. A close study of those elevated souls who are unanimously, highly respected and honoured by the entire Ummat will prove their conviction in their own baseness, their own unworthiness. They have not only limited this to a few sentences spoken on occasion but have repeatedly proven it by their actions on every possible occasions. **'Our reality is that we have no reality at all!'** True Tawadhu is attained only when Insaan is saved from Takabbur. Very commonly is it heard in all strata of society today, *'There is no unity! There is no unity! There is no unity!'* Disunity will inevitably remain until we do not develop within ourselves humility, lowliness, self abasement and self annihilation as those accepted servants had developed in their day and age.

THE INCIDENT OF HADHRAT SAYYID AHMED KABIR RIFAI

(رحمة الله عليه)

Among the Auliya of Baghdad that passed, was a very famous personality, Hadhrat Sayyid Ahmed Kabir Rifai (رحمة الله عليه). Close to Baghdad in a place called Rifa is the Mazaar-e-Muqaddas, the illustrious place of internment of this noble son of Islam. He was a contemporary of Hadhrat Gauth Paak (رحمة الله عليه). He had come for Haj after the completion of which, he betook himself to Medina Tayyibah, to the Raudah Shareef for Ziarat. He presents his Sallam with these words,

السلام عليك يا جدی

'Peace be upon you O my Grandfather.'

He was from among the Saadaat, the descendants of Huzoor's (صلی اللہ علیہ وسلم) Hadhrat-e-Fatima (رضی اللہ عنہا). The reply was heard from the Qabar-e-At' har,

وعليكم السلام يا والدی

'And peace be upon you O my son'

Imagine the calibre of the person. Upon realising that he had been blessed with a direct reply, Hadhrat Sayyid Ahmed Kabir Rifai (رحمة الله عليه) took courage and placed a request before his beloved and illustrious ancestor. *'O beloved and noble Rasool of Allah! (صلی اللہ علیہ وسلم) it has up to now been my practice to send Salaams via the Malaaikeh, the Angels. Allah Ta'ala has now granted the opportunity to be present before you and offer Salaams directly in your illustrious and August presence. My heart now desires, O grandfather, for you to present your blessed hand so that I may thereby be blessed with the honour of kissing your noble hand.'* The request was immediately acceded to and the

Mazaar-e-Muqaddas splits open to the extent that a hand can come out of it. From this aperture the blessed hand of Sarwar-e-'Aalam Huzoor-e-Paak (علیہ و سلم صلی اللہ) in the splendorous, the effulgent glare of Noor is presented to him. Sayyid Ahmed Kabir Rifai (رحمة الله عليه) advances, takes the blessed hand and places it on his head, on his eyes and kisses it. Thereafter the hand recedes into the Qabar-e-At`har.

The object of relating this incident is for us to realise the extent the Ahlullah go to in protecting themselves from Nafsaniat. This is but by the wealth of Tawadhu. Because the wealth of Tawadhu, of humility was present in him, consider the extent to which he went to maintain and protect it. He goes and lays down in the doorway of Babus Sallam and addresses the visitors to Medina Shareef, *'Please step over me so that my Nafs may not be contaminated by any impurity!'* The narrator of this incident is none other than Hadhrat Gauth Paak (رحمة الله عليه) for no one else had the courage to go nearer. Upon being asked by someone, *'Did your heart too, not desire to go forward and kiss the blessed hand?'* Hadhrat Gauth Paak (رحمة الله عليه) furnished an amazing reply, *'You ask of my heart, even the angels at that time were envious.'* The point to bear in mind, the lesson to learn is the action resorted to by such a famous, such a renowned personality in the Muslim Ummah as Hadhrat Sayyid Ahmed Kabir Rifai (رحمة الله عليه). He lays down in the pathway, in the entrance asking the visitors to step over him. The Khassaan-e-Khuda, the special servants of Allah with great care passed by him. What our gaze must go to is the extent to which these Hadhraat had annihilated themselves. My beloveds! The wealth that is to be gained is in reality the wealth of self annihilation. Not until one subjects himself to being trampled under the feet of the guide, not until that which is distasteful becomes tasteful and enjoyable does one attain the wealth of Tawadhu. The Aaq of Rum has mentioned an amazing point,

قال را بگزار مرد حال شو
پیش مرد کا ملے پامال شو

**Quit your tales of eloquence and become a man of action.
Present yourself to the perfect man, prepared to be trampled
underfoot (be prepared to submit to him).**

THE MEANING OF BECOMING 'PAMAL'

Acquire the wealth of Tawadhu! How is this to be acquired, you will ask?

'PRESENT YOURSELF TO THE PERFECT MAN PREPARED TO BE TRAMPLED UNDERFOOT.'

Let this be to the extent that your desires are no longer desired. Another teaching of our Hadhrat, who was the Maseeha, the beloved healer, the Imaam of this science, the embodiment of sagacity and insight, the beloved confidant, was the need for Mujahadah-e-Nafs or striving against one's desires, against the dictates of Nafs to the extent of annihilating those desires and dictates. That bearer and teacher of subtleties taught us the reality and necessity for Mujaahadah-e-Nafs.

THE CURE FOR KIBR OR PRIDE

To reiterate the point that has repeatedly been made, just as all Razaail, all destructive vices are linked to Kibr, so too are all constructive virtues linked to Tawadhu. On the one side of the scale is Ummul Amradh while on the other side is Ummul Muhaasin which is the opposite, the antithesis of pride. As mentioned previously, cure is affected by opposites which are not double edged but unilateral in their efficacy. Adopt humility and bid farewell to pride which will be doomed to destruction. The other point mentioned was the character trait by which the spreading of Islaam was effected. It is in reality the trait of Tawadhu or humility which in layman's terms is called Akhlaaq.

EXPLANATION OF THE HADITH

من تواضع لله رفعه الله

One who, for the sake of Allah annihilates himself, who opts for humility and lowliness, Allah Ta'ala will grant elevation. Remember O beloveds! The condition governing one's humility is, **'FOR ALLAH'**. One's humility must not be, **'LI NAFSIHI' 'FOR ONESELF'**, to please one's Nafs. How is it that the thoughts of one's own annihilation appeal to and please one? *'See how well, to what degree have I lowered myself, to what extent have I annihilated myself. Look at the type of clothing I wear.'* *'Listen to the humility dripping from my speech, even my correspondence reflects my state, for have I not begun to write next to my name, humble servant, inconsequential slave.'* What is the basis of such thought? What is the basis of such writing? From this is gathered the fact that the reality of Tawadhu has as yet not been fathomed. Consider the physical means of benefit, water. Impossible is for water to flow towards elevation, without doubt it constantly and without fail flows down slopes, flows toward such lands as are low lying. Similarly not until we adopt humility in the true sense of the word, will we, in the true sense be blessed with the benefits inherent therein. How can jam be made without mincing the fruit? How can Surma be made without pulverizing the antimony?

THE INCIDENT OF SHAYKH ABU SAID GANGOHI (رحمة الله عليه)
ANNIHILATING HIMSELF

Hadhrat Abu Said Gangohi (رحمة الله عليه) betook himself to Shaykh Nizamuddeen Balkhi (رحمة الله عليه). Hadhrat Abu Said Gangohi (رحمة الله عليه)

was the paternal grandson of Hadhrat Abdul Quddus Gangohi (رحمة الله عليه) [While Hadhrat Nizaamuddeen Balkhi (رحمة الله عليه) was the Khalifa of his Khalifa, Hadhrat Jalaluddeen Thanaseri (رحمة الله)]. The searing flame demanding Islah scorched his heart, the concern and determination to acquire the wealth of the Baatin gripped him profusely. With this Fikr, with this concern he went to Balkh. Where you will ask, is Balkh? It is situated in Central Asia, in Uzbekistan. From Gangoh in Northern India he went to Balkh in Central Asia. An elaborate welcome awaited him on account of his lineage but on informing the Shaykh, *'The object of my journey is my Islah, my reformation.'* Immediately is he made to remove the garments of luxury, the attire of pomp and made to wear the dress of poverty. Being of noble descent, he was made to undergo the different stages of negating the ego. Between ten to twelve years did he spend in this state, in this condition.

One day Hadhrat Nizaamuddeen Balkhi (رحمة الله عليه) informs the Bhangi, the person deputed the task of removing the faeces, the stool from the toilets and disposing thereof, *'The next time you go to remove the faeces I want you to pass very close by him and inform me of his reaction, inform me of his attitude and manner on being exposed to the impurity you will be carrying. Come and tell me what exactly Abu Said Gangohi has to say in response to your passing so close by him.'* These are the accepted servants of Allah Ta'ala, they are tremendously well wishing. Their aim is to enable one to, in the quickest possible time acquire Daulat-e-Baatin or spiritual wealth. This wealth of Tawadhu is the ultimate wealth, the wealth of the Baatin. When the Bhangi bearing her basket laden with faeces passed by, Abu Said Gangohi (رحمة الله عليه) said, *'Would that it were Gangoh.'* These were the words issued from his lips on this occasion which were reported to the Shaykh. The response of the Shaykh was, *'O no! I was under the impression that something was being made of him but there is still much deficiency.'* To even more Mujaahadah was he subjected, to more effort and endeavour was he made to submit. He was put in charge of the hunting dogs out in the wilderness. During this phase, once more was he put to the test. The same test was repeated but after a lengthy period of time had passed. This time not a single word passed from between his lips. His

only response was an acid stare. To this the Shaykh said, 'O no! There is much deficiency yet.' One day the pack of hunting dogs getting the scent of game went out of control. Attempting to keep them restrained he wrapped the chain on which they were leashed, around his frail waist. This was done to anchor the dogs, for the order to release them had not been granted by the Shaykh. 'What answer will I have when asked why I have released them?' The rearing of dogs in the wilderness, in a rural area is permissible while doing so in urban areas is forbidden. This is a Fiqhi Mas'ala which comes to mind and is mentioned here. The dogs being well fed, full of vigour and vim, strained at the restraining chain. Failing to hold them at bay they began to pull and eventually drag him through the undergrowth, through thorn bushes which lacerated not only his clothing but his tender skin as well. They dragged him across rocks and stone's till battered was his body. Immediately was Hadhrat Nizaamuddeen (رحمة الله عليه) inspired with a vision of Hadhrat Abdul Quddus Gangohi (رحمة الله عليه) who addressed him with these words, *O Nizaamuddeen! Such rigours you are subjecting my son to.*

Abu Said was called for, his wounds were washed and treated till hale and hearty did he become. Yet again was the Bhangana called and instructed, instructed with a difference. This time she was told not only to pass by him with the nauseating load she carries, but to tip the basket and unload all the filth in it right next to him. No sooner were the contents of the basket unloaded did Hadhrat Abu Said Gangohi (رحمة الله عليه) let out an anguished scream exclaiming, 'It is because of me that you have been put to great inconvenience, your work has been put on hold.' This scion of nobility, this grandson of the great Shaykh Abdul Quddus Gangohi (رحمة الله عليه), consider his lineage, consider his position of honour, his Nisbat, yet with his hands does he begin to gather the spilled defecation, replacing it in the basket. All this in a state expressive of great regret at the inconvenience of which he considered himself to have been the cause. The report is made of the change in condition. This was when Hadhrat Nizaamuddeen Balkhi (رحمة الله عليه) announced, *Alhamdulillah! The Tawadhu anticipated has been acquired!* The Shaykh discerns from the

countenance, he reads from the situations that present themselves. His insight penetrates the motivating factors that prompt one to act in whatever manner one does. The Shaykh interprets from the mannerisms, the deportment, the conduct of the Mureed what his state, what his condition in his presence is, what it will be in moments of solitude, what it will be on returning home. All this will be interpreted by his movements, his reactions to apparent trivial situations. Hadhrat Thanwi (رحمة الله عليه) used to say, 'I am not 'Aalimul Ghaib but because Allah has invested me with the responsibility of Islah and as the Mujaddid of Muashirat He has made me 'Aalimul Ayb. I come to know to what extent, to what degree who is involved in which shortcoming.' The Mareedh, or patient on the other hand must not depend on this insight of the Shaykh, for this is insufficient. One has to, of necessity admit to and place one's deficiencies, the disease's one suffers from, before the Shaykh. Admitting to the disease entails half the cure, while the other half is accomplished by the effort upon the prescriptions of the spiritual physician. Hippocrates upon being asked which disease is most dangerous, replied, 'That to which one is oblivious.' Upon this wealth of Tawadhu, this treasure of humility and selflessness being acquired by Abu Said Gangohi (رحمة الله عليه), Hadhrat Nizaamuddeen Balkhi (رحمة الله عليه) called for all the inhabitants of the Khanqah and in this gathering endowed him with the mantle of Khilaafat. He gifted him with his Kurta as well as his Amamah, entrusting him with the responsibility of Bay'at and Talqeen, bade him farewell. It was with great honour and respect that he was sent back home. Hadhrat Qari Muhammad Tayyib Sahib (رحمة الله عليه) used to say, 'Eventually Abu Said Gangohi (رحمة الله عليه) relit the lamp of Gangoh with the flame of Balkh..'

THE METHOD OF ACQUIRING KAMAL-E-IKHLAAS

Therefore, O beloveds!

قال را بگزار مرد حال شو
پیش مرد کا ملے پامال شو

**Quit your tales of eloquence become a man of action
Present yourself to the perfect man to be trampled underfoot.**

Quit your endless babbling, give up your unending talks and become a man of action, become, a man of `Amaal. This too will be insufficient until one presents oneself at the feet of a perfect man to be trampled underfoot. Only upon annihilating one's desires will Kamal-e-Ikhlaas, will perfection in sincerity be attained. Kamal-e-Ikhlaas is attained only when Insaan becomes Be-Nafs, becomes devoid of self motive, when one's Nafsaniat, one's desires are curtailed and flung into oblivion. These desires are annihilated to such an extent, to such a level that they never rear themselves thereafter. Alhamdulillah! The degree of self annihilation is akin to the reaching of physical maturity after which there is no retrogression to immaturity. It is upon reaching this stage of Wilayat that a person does not thereafter become Mardood or accursed.

ہر تمنا دل سے رخصت ہوگئی
اب تو آجا اب تو خلوت ہوگئی

**Every desire has departed from the heart!
Now enter (O Allah). Now solitude has been attained.**

This is the lofty position Allah Ta`ala grants such a person after which every statement, every motion, every action and endeavour of his, every state is an embodiment of perfect Ikhlaas. It is all based solely upon the pleasure of Allah Ta`ala.

THE PANACEA FOR ALL SPIRITUAL DISEASES

Therefore, O beloveds! That which is termed Tawadhu, humility, selflessness and self annihilation is the opposite of Kibr or pride. Takabbur is Ummul Amradh. Every conceivable spiritual ill stems from this trait. Be it lustful

glances, lies, ingratitude, lack of patience, back biting, slander, suspicion, distasteful speech or misuse of hearing among other diseases. If and when these diseases germinate and sprout within our hearts, they do so by their being deep rooted in pride. It is in consequence to the inbred desire, the delusions of grandeur that Insaan opts for and acts upon, that any or all these and many more diseases take root. Contrary to this, if one wisely chooses Tawadhu as one's inalienable companion, all the symptoms which are the host of evil attributes that assail one, will not only be effectively neutralised but totally cured. The integral point to bear in mind, the lesson to indelibly imprint upon our consciousness and sub consciousness is the undeniable fact that Takabbur is Ummul Amradh while Tawadhu is Ummul Muhaasin, that every disease is most effectively treated and cured by its opposing antidote. Therefore in order for us to free ourselves from this cancerous affliction, the easy, the simple solution is to opt for and inculcate Tawadhu, to opt for and act upon humility, selflessness and lowliness solely for the pleasure of Allah. Upon this is promised by Sarwar-e-Aalam (Sallal laa hoe alay hie wa sallam) for one acting thereon, for one subscribing to humility, one choosing, softness, one opting for selflessness, elevation and perfection by Allah Ta`ala.

THE SIGN OF ALLAH'S SERVANTS

A cursory glance through the Quraan will also show that Allah has praised,

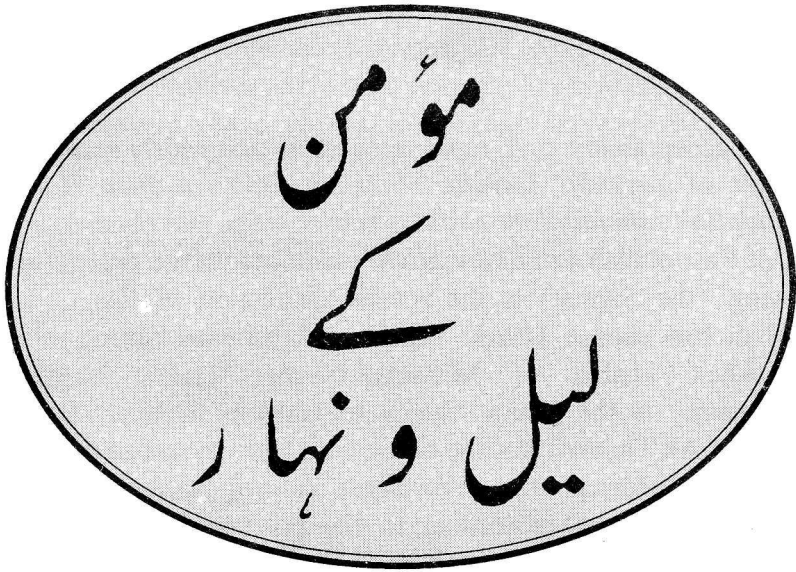
وعباد الرحمن الذين يمشون على الارض هونا

'And the servants of Rahmaan are those that tread upon the earth with humility.'

Allah Ta`ala has Himself qualified His servants with the Attribute of humility. Upon every step they take, is the imprint of humility. Their walking is not a reflection of vanity and pride, there is no sign of self importance attached to their treading upon the earth. Their every step is an attestation to gratitude and

selflessness in which they are totally inundated. We beseech Allah Ta'ala to grant us the antithesis of Takabbur which is Tawadhu so that thereby we may be set free from all the Amraadh-e-Baatinah or spiritual maladies that afflict us, that He grant us true and perfect intelligence.

واخر دعوانا ان الحمد لله رب العالمين



THE DAY AND NIGHT
OF A MU'MIN



PREFACE

The secret of acceptability and rapid success in the widely acclaimed Spiritual Order of *Sayyidut Taa-ifa, Shaikhul Arab wal Ajam, Hazrat Hajee Imdaadullah rahmatullahi alaihi* is subservience and obedience to the Sunnat of Rasoolullah *sallallahu alaihi wasallam*. In the present era, this (following the Sunnat) is the special distinction of this Order. Almighty Allah has chosen Hazrat Moulana Muhammed Farooq sahib, the distinguished khalifa of Maseehul-Ummat Hazrat Moulana Maseehullah (who is the senior khalifa of Hakimul Ummat, Hazrat Moulana Ashraf Ali Thanwi), for the service of Deen, to spread the Path of Sulook, and to promote the *ta'leemaate ashrafiyya* (teachings Of Hazrat Ashraf Ali Thanwi) according to the perception and design of Hazrat Maseehul-Ummat (*rahmatullahi alaihi*).

Normally the succession of talks conducted by Hazrat wala continues at all times, be it at home or on a journey. However, this series increases in quantity and quality during the month of Ramadaan. A large number of *saalikeen* concerned with their spiritual reformation, join Hazrat for *i'tikaaf*, and follow the comprehensive daily time-table formulated by Hazrat himself.

One night during Ramadaan 1413 Hazrat spoke on how a Muslim should pass his day and night in order to attain the *hayaate tayyiba* or "the pure life" (promised in The Quran Shareef). In this lecture he outlined the *masnoon a'maal* during the twenty-four-hour day and night, as well as the habitual practices of our pious predecessors, in the light of which one is enabled to spend the day and night according to the Sunnat of Rasoolullah *sallallahu alaihi wasallam*.

The honourable Naeem Rasheed sahib of Karachi, with the assistance of a recorder, transcribed the entire lecture to allow the general public to benefit from this talk. May Allah accept his efforts and the efforts of those who assist in its publication and distribution, and may He transform those efforts into *sadaqa jaariyah*, or perpetual reward - Aameen.

(Mufti) Muhammed Tayyib
Faisalabad
Pakistan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE DAY AND NIGHT OF A MU'MIN

We praise Him and send Durood upon His Noble Messenger, as well as upon all the family and companions of His Noble Messenger.

THE TOPIC

Through The Grace of Almighty Allah the following question, along with its answer, came to mind during namaaz: How is it possible for a Muslim to pass his day and night in the obedience of Almighty Allah? How can he possibly spend his morning and evening in accordance with the Sunnat? What method does he adopt to acquire, through the medium of *A'maal-e-Saaliha*, that Pure Life promised by Allah in The Holy Quran?

Since in Islam the night comes first, hence certain selected and Masnoon *A'maal* will be mentioned in the sequence of the five daily salaah (i.e. beginning from Maghrib, when our night starts). If these are kept in mind and acted upon, they become practical answers to the above questions (Insha-Allah).

PROTECTION OF CHILDREN

It appears in the Hadith Sharif that when night falls, children should be prevented from roaming around outdoors, for the *Shayaateen* spread out at night and cause harm to children. This dua should also be made: "O Allah! Grant us the good of this night, and safeguard us from its evil and mischief."

THE BENEFITS OF REMAINING IN THE STATE OF WUDHU AT ALL TIMES

Make it a habit to remain at all times with wudhu. This has many benefits, as follows:

- One who remains with wudhu becomes *Maqboolud da'waat* i.e. one whose duas are always accepted.
- If such a person dies, resurrection (on Qiyaamat) will be among the *Shuhadaa* (Martyrs).
- Shayaateen can never take control of such a person.
- He always joins jamaat from the first takbeer.
- Rulers, leaders, etc. become subservient to one always with wudhu.
- The speech of such a person becomes very effective. The beauty of the face increases tremendously.

One should therefore always remain in the state of wudhu. This is not difficult at all. Once man makes a firm intention, the assistance of Allah embraces him (thus facilitating the performance of the intended deed).

REPLYING TO THE AZAAN

Now, once the night has begun, along with the above-mentioned practices, the other important duty is to answer the Maghrib Azaan. It is stated in the Hadith Sharif that when one hears the Azaan, the following dua should be recited:

اَللّٰهُمَّ افْتَحْ اَقْفَالَ قُلُوْبِنَا بِذِكْرِكَ وَاتِمِّمْ عَلَيْنَا نِعْمَتَكَ وَاسْبِغْ عَلَيْنَا مِنْ فَضْلِكَ وَاجْعَلْنَا مِنْ عِبَادِكَ الصّٰلِحِيْنَ ط اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَاَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ ط رَضِيْتُ بِاللّٰهِ رَبًّا وَبِالْاِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ صَلَّي اللّٰهُ عَلَيْهِ وَسَلَّمَ رَسُوْلًا نَبِيًّا

the azaan. Rasoolullah ﷺ said: "I have firm faith that the one who replies to the azaan will be forgiven". Allah has placed great effect in the practice of repeating the wordings of azaan. Any need or ambition one has in mind at the time of answering the azaan, becomes easily obtainable through the *barakat* of this practice.

One Hadith states that for the answerer of the azaan there is Jannat. Answering the azaan is quite a straightforward matter. In reply to the takbeer one says takbeer, and in reply to the shahadatain one also utters the shahadatain.¹ In response to *حَيَّ عَلَى الْفَلَاحِ* and *حَيَّ عَلَى الصَّلَاةِ* one should say *لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ*. Thereafter, repeat the takbeer as called out by the muazhin and repeat after him the nafi ithbaat, i.e.

لَا إِلَهَ إِلَّا اللَّهُ Then recite durood shareef and the dua of *Waseelah* (intercession), as follows:

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ أَتِ مُحَمَّدَ
الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَاماً مَحْمُودَ الَّذِي وَعَدْتَهُ ط إِنَّكَ لَا
تُخْلِفُ الْمِيعَادَ -

Regarding the dua of *Waseelah* Rasoolullah ﷺ said: "My intercession is incumbent for one who reads this dua regularly. I shall secure his forgiveness."

Try to be present in the masjid prior to the azaan, or upon its commencement, unless there is a valid excuse preventing you from doing so. It should be noted that the virtues connected to the sequence of rows in jamaat salaah, also apply when the masjid is empty. In other words, just as in jamaat salaah the first saff carries the greatest reward, followed by the second, then the third, and so forth, in like manner such sequence of virtue and merit will apply to the empty saffs as well. If you are asked:

¹ *Shahadatain* means the kalimah shahadat that is called out in the azaan, i.e.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Which is the first saff of a musjid, will you answer by saying the saff closest to the wuzu-khaana? Certainly not! Without hesitation one would refer to the foremost saff as the first saff of the musjid. Hence, even in an empty musjid one will achieve the reward of the first saff (by occupying the front). Anyone wishing to perform nafl salaah or engage in zikr inside the empty musjid, should go to the front. Perform these deeds in the first saff. This procedure (of coming into the first saff) is not restricted to jamaat, but is in fact among the general etiquette of the musjid.

REPLYING TO THE IQAAMAT

Jamaat namaaz should be offered with *Takbeere ula* (the first takbeer, also called Takbeere Tahreema). If possible, reply to the wordings of the Iqaamat as well. The reply to Iqaamat is the same as azaan, except that in reply to *قَدْ قَامَتِ الصَّلَاةُ* the words *أَقَامَهَا اللَّهُ وَأَدَامَهَا* are uttered. There is no dua after Iqaamat.

In *Nawaafil*² it is mustahabb to recite either before or after *Thana* the following dua:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا
أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Occasionally, if one finds time, recite the *Mu-owwazhatain* (Surah Falaq and Naas) before the niyyat of salaah. It is the view of Imam Ghazali *rahmatullahi alaihi* that through the recitation of these Surahs the namaaz is protected from the disruption of Shaytaan. Now observe the niyyat or intention of salaah.

² *Nawaafil* is the plural of nafl, i.e. optional salaah.

SOME BENEFICIAL WAZEEFAS AFTER NAMAAZ

Immediately upon saying the salaam of the faraz of Maghrib, say *Allahu Akbar* once and *Astaghfirullah* thrice. Then place the right hand on the head and say the following dua:

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ، اللَّهُمَّ أَذْهِبْ عَنِّي
الْهَمَّ وَالْحُزْنَ

Through this dua all worry and grief dissipates. Allah removes whatever anxiety and uneasiness there is on the mind.

- ♦ If one seeks to improve the memory then say 11 times: يَا قَوِيُّ
 - ♦ If the need is to improve eyesight then say 11 times: يَا نُورُ
 - ♦ Should it be desired to achieve a cheerful appearance then write the word اللَّهُ on the forehead with the shahaadat finger (fore-finger).
 - ♦ For strengthening the heart say twice: يَا قَوِيُّ while holding the breath, and then blow onto the heart. Say this word (Yaa Qawiyyu) once more with the tongue and blow onto the heart again.
 - ♦ If one seeks Jannat, read *Aayatul Kursi* once.
 - ♦ For salvation from Jahannam say seven times: اللَّهُمَّ اجْرِنِي مِنَ النَّارِ
 - ♦ If one desires cheerfulness and enthusiasm in spirit then recite eleven times: يَا بَاسِطُ
 - ♦ If one wishes to lead a pious life then say seven times: يَا بَرُّ
 - ♦ If one seeks an abundant flow of knowledge, say thrice: يَا فَتَّاحُ
- It is also the practice of our *Mashaa-ikh* (Spiritual seniors) to recite the *Nafi Ithbaat Zikr*, i.e. لَا إِلَهَ إِلَّا اللَّهُ thrice after namaaz. Upon the third time add the words مُحَمَّدٌ رَّسُولُ اللَّهِ ﷺ.

DUA

The dua after faraz salaah

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ ،
اَللّٰهُمَّ اَعِنَّا عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ ، لَا اِلَهَ اِلَّا اَللّٰهُ
وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ،
اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ
ذَا الْجَدِّ مِنْكَ الْجَدُّ ط

Recite Durood Shareef before and after Dua.

It is the standard practice of the *Ahlullah* (saintly people) to recite all the various duas and zikr mentioned above, after every faraz salaah, except for the dua اَللّٰهُمَّ اَجِرْنِي مِنَ النَّارِ (which they read only after Fajr and Maghrib).

SUNAN AND NAWAAFIL

Now offer two rak'ats Sunnat-e-muakkadah. In the first rak'at recite the surah (قُلْ هُوَ اللّٰهُ اَحَدٌ) and in the second rak'at, surah (قُلْ يَا اَيُّهَا الْكَافِرُونَ).

(Do not regard these surahs as necessary for this namaaz. Occasionally read some other surahs as well).

Thereafter perform six rak'ats *Awwaabeen* namaaz. Business people or those who have important work to attend to may offer four rak'ats. In such circumstances, when one really cannot afford the time then reduce this namaaz by two rak'ats. For then, the two sunnat along with the four *Awwaabeen* will combine to bring one the reward of six rak'ats. However, the original practice is to perform **six** *Awwaabeen* **after** the two sunnat of Maghrib. It is stated in the hadith sharif that for these six rak'ats Almighty Allah grants the reward of twelve years of worship. The maximum number of rak'ats mentioned in the hadith sharif for

Awwaabeen is **twenty**. After completing the *Awwaabeen* salaah recite Subhanallah 33 times, Alhamdu-lillah 33 times, Allahu Akbar 33 times, and the following kalimah once:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Rasoolullah ﷺ said: *"The one who reads this is forgiven. He has indeed attained maghfirat."* According to this narration Allahu Akbar should be recited **33** times, not **34**. However, if one does not read the above kalimah then recite Allahu Akbar 34 times, after which dua is made.

If one is able to remain for a while longer in the masjid then do so. Otherwise, recite one tasbeeh of the following before leaving:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

EMPHASIS ON THE MISWAAK

Having tended to any work that needed attention, complete your toilet, istinja, etc. Thereafter, perform a fresh wudhu in accordance with the sunnat, and regard the use of miswaak in wudhu as a necessity. This is a sunnat-e-muakkadah act of Rasoolullah ﷺ and one who constantly neglects a sunnat-e-muakkadah act should remember that on the Day of Qiyaamat he is likely to be questioned about this neglect. Even Tahajjud, according to some Ulema, is sunnat-e-muakkadah. If one frequently omits it, there is the great likelihood of being questioned about the reasons for neglecting the practice of tahajjud. Therefore the pious elders have devised methods and means of averting possible punishment, (such as, for example, offering a few rak'ats of nafl salaah with an intention of *salaatul-layl*³ before going to bed).

³ *Salaatul-layl* is another name for Tahajjud salaah. By observing what has been said above one will obtain the reward of Tahajjud. (Translator)

ESHA NAMAAZ - ETIQUETTE OF THE COURT OF ALLAH

The answer to the azaan of all five salaah is the same as stated earlier. Now it is time to present yourself in the masjid. When entering the masjid place the right foot first, and recite this dua:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Simultaneously make the niyyat of I'tikaaf and perform the four rak'ats sunnat ghair-muakkadah. If there is time, offer two rak'ats *Tahiyyatul-musjid*, otherwise suffice with the four rak'ats and Insha-Allah the reward of *Tahiyyatul-musjid* will still be acquired. The salaah of *Tahiyyatul-musjid* has been ordained as a mark of respect and reverence towards the masjid, hence it is a namaaz of great blessing.

TAHIYYATUL WUDHU

Businessmen do not normally have any commitments Esha time. After making wudhu at home for Esha salaah (and May Allah grant everyone the good fortune of leaving home with wudhu) two rak'ats *tahiyyatul-wudhu* should also be offered. It appears in the hadith sharif that Jannat becomes compulsory for one who offers two rak'ats after wudhu with complete presence of heart and mind, and free from stray thoughts. Entry into jannat has therefore been guaranteed upon the performance of *tahiyyatul-wudhu*. Another hadith states that when a man sets off from home towards the masjid in the state of wudhu, he is like one setting off towards the *Baitullah* with a niyyat of Hajj. As from now onwards, strive to achieve the performance of Esha namaaz with *takbeer-e-ula* (first takbeer), especially those residing in close proximity of a masjid. For such people this is not a difficult task at all.

THE SUNAN AND NAWAAFIL AFTER ESHA

After the faraz of Esha repeat the duas and zikr that were mentioned after the faraz of Maghrib namaaz. Then perform two rak'ats sunnat -e-muakkadah, followed by four rak'ats nafl salaah. It is stated in the hadith sharif that whoever performs four rak'ats nafl after the two sunnats of Esha, Allah Ta-ala grants that person the reward of *laylatul-qadr*. Now

read the three rak'ats of witr, after which the following words are uttered thrice:

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

Thereafter perform another two rak'ats nafl after the witr salaah. These two rak'ats should be read standing, and Rasoolullah ﷺ sat and offered this salaah only because of tiredness. One who is tired and weak, and reads these two rak'ats sitting, will attain the full reward. And one who reads this salaah sitting for no valid reason, receives half the thawaab. Rasoolullah ﷺ said that whoever recites Surah Zilzaal (*Izhaa zul zila*) in the first rak'at and Surah Kaafiroon (*Qul Yaa-Ayyuhal Kaafiroon*) in the second, Allah Ta-ala will register the reward of the entire night's worship in the record-book of that Muslim.

PARTICIPATION IN DEENI GATHERINGS

You have just completed your Esha namaaz. If in your masjid Deeni educational programs are conducted after Esha, then join these talks. The virtue of such participation is indeed great. There should at least be some form of Deeni discussion after Esha. Allah Ta-ala has promised the reward of a maqbool (accepted) hajj for this practice (of attending the masjid to hear or deliver a Deeni talk).

The *tasbeeh-e-fatimi* mentioned after *Ayatul kursi* will also be recited now. Thereafter read one tasbeeh of the third kalimah, as follows:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Having done this, return home. When leaving the masjid place the left foot out first, but when wearing shoes, the right foot goes in first. Read the following dua upon emerging:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنْ فَضْلِكَ

SPREADING THE SALAAM

Remember to say *assalaamu alaikum* when arriving at home. It appears in the hadith sharif that salaam should be made even when going into an empty house. Rasoolullah ﷺ also said that Allah Ta-ala makes jannat

wajib for one who greets his family with the words *assalaamu alaikum*, and such a home shall never be stricken with poverty. Today people will make salaam to their friends, but feel embarrassed to greet their own family, whom in actual fact are their true friends. Husband and wife should greet one another, while emphasis should be laid upon greeting first. The hadith commands us to spread the salaam. This is a practice that must be given popularity among people. Another hadith mentions that Allah Ta-ala makes jannat obligatory upon one who makes the salaam 20 times a day.

THE SUNNAT METHOD OF PASSING THE NIGHT

Now prepare for bed by making wudhu. If in the home a fire or lamp is burning, extinguish it. Put out the lights as well. At night utensils should not be left dirty. Cover all utensils with lids, or else turn them over. If this too is not possible, then the hadith tells us to recite *Bismillah* and place a thin stick across the opening of the vessel. Through the barakat of this practice, Insha-Allah no poisonous creature will enter that container.

Spread out your bedding according to the sunnat method. Remove the creases from the sheets, etc. and dust the bedding with a cloth. If there happens to be any impurity anywhere on the bed or bedding, remove it. When one sleeps on paak (ritually clean) bedding, the bones of such a person recite *Subhanallah* the entire night, and the *thawaab* (reward) of this accrues to his Book of Deeds.

Sleeping on paak bedding is no hard task. People say: "Sir, we are not sure of the state of our bed (whether it is clean or not)." All you need to do is place a freshly washed sheet over the existing linen, and the bed will now be regarded as paak. The matter is then solved. If you have doubts about the blanket or duvet (and washing is not possible) then have a clean, paak cover sewn onto it. Of course, the pillow will always be paak. Begin by lying down on your right side, a practice which conforms to the sunnat. Even if you are unable to sleep on the right side for the entire night, at least begin by lying down on the right. One other point to remember: A person may lie on the back, or even on the left side, but never in a prone position (i.e. on the stomach). Sleeping or lying down

on the stomach is forbidden and detested in Islam. Through such an abominable practice:

- Man becomes coward at heart.
- He falls victim to many evils.
- His health is destroyed.
- Shayaateen (devils) take control of him.
- His memory becomes weak.

MUHASABA (Stock-taking)

When getting ready to sleep, carry out one more deed. Think of all the good deeds performed from the morning till evening and offer thanks to Allah for these in the following words: “ O Allah! By myself I could never have achieved this good; You assisted me in the fulfillment of these deeds. You made me offer namaaz with jamaat, and a host of other good acts. Tomorrow too, allow me to do the same.” When any sin comes to mind, make istighfar. Always renew the Imaan before sleeping. Recite *imaan-e-mufassal* (as follows):

أَمِنْتُ بِاللَّهِ وَمَلَأَ نِكْتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ
خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ ، لَا إِلَهَ إِلَّا اللَّهُ
مُحَمَّدٌ رَسُولُ اللَّهِ -

It is quite possible that our Muslim brother may not wake up at all from this sleep, for the hadith says sleep is the sister of death. So at this stage think of *maut* or death. This brief recollection of the day's doings is called *muhasaba*. And thinking of death, reflecting on the horrors of Qiyamat, etc. is called *muraqabah*. *Muhasabah* and *muraqabah* are sunnat acts, both of which the Mashaikh have taken from the hadith .

MURAQABAH OF DEATH

Reflect on the moment of death. Imagine that you are dying, the *Ruh* is being extracted and is ebbing away; the wife and children are crying in anguish - O Allah! What will become of me! Imagine that the *Ruh* has

now emerged from the body. The *ghusl* or bathing of the dead body is now in progress. This is followed by the wrapping of the *kafan*. Namaaz of Janazah is then performed. Soon you are being entered into the grave, and tons of sand are being heaped over you by funeral attendants. Alone in the qabr, *Munkar* and *Nakeer* now appear to ask the following questions:

- Who is your Creator?
- What is your religion?
- What do you know about that great personality (Hazrat Muhammad ﷺ) who was sent unto you?
- Did you practice on whatever knowledge was granted to you?

These are four questions that will be put to me, what answer will I give? Going further, imagine that the trumpet has already been blown, and the plains of Qiyaamat are before you. (Tell yourself) 'I am present on these plains and it is one tremendously hectic moment, with each man for himself. None is prepared to part with even one good deed. I shall have to appear before the Glorious Throne of Allah. Again, what answer will I have, when I have brought along a mountain of sins?'

Therefore, read one tasbeeh of *Istighfar* before sleeping, as follows:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ - أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ
الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ -

Now recite the dua before sleeping, which is:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَ أَحْيَا

If anyone does not know the above Arabic dua then just say its meaning, as follows:

O Allah! In Your Name do I sleep, and in Your Name do I wake up.

A UNIQUE INTENTION OF SLEEP

When going to bed make an intention of abstention from sin. Once, a man said to Hakeemul Ummat, Hazrat Moulana Thanwi *rahmatullahi alaihi*: "Hazrat, your sleep is also ibadat!" Hazrat replied: "Dear friend,

that is the status of great people. We are not on that level. When we sleep, we are avoiding sin, hence, we make an intention of abstaining from sin when we sleep." Blessed indeed is that sleep which keeps a man away from sin!

It is the perfect wisdom of Allah that he increased the desire for sleep in man during an age when he is most likely to commit sin, and that is the period of youth. Young people tend to sleep a lot. The "sleep of the youth" is quite famous. This is indeed a great favour from Allah, for through sleep Allah has saved man from sinning (for the duration of his sleep).

TAHAJJUD AND FAJR NAMAAZ

It is stated in the hadith sharif that when one who slept with wudhu wakes up in the middle of the night, whatever dua he makes at that time will be accepted by Allah. Having thus gone to bed in the state of wudhu, should one happen to be aroused in the middle of the night through the barking of a dog or the crying of a child, dua at that time of the night will be accepted.

When it is time to arise for Tahajjud, then in order to obtain the virtue and reward mentioned in this verse,

تَجَا فِي جُنُوبِهِمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا

which means "Their sides are separated from their beds, whilst they call their Lord out of fear, and in hope for his reward", get out of bed and then sit down. You may even say *Subhanallah* thrice during this time. This too was a habitual practice of our elders.

Brothers, in this session, I shall present to you all the selected, daily, devotional practices of our seniors.

MASNOON METHOD OF RISING FOR IBADAT

Towards the latter part of the night make a concerted effort to arise. This in reality is not a difficult task. Upon awakening from sleep, it is sunnat to rub the hands over the face thrice. This prevents yawning and removes sleepiness. (Hazrat placed the palms of his hands over the eyes and said:)

One should place these parts⁴ over the eyes. Recite the first kalimah immediately upon opening the eyes, and then the following dua:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَاْنَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ

THE METHOD OF WAKING OTHERS

If the person that needs to be woken up is old, then wake him up by pressing his lower legs and shins. If it is a young person, press him on the shoulder. Greet the one you have woken with salaam.

EXERCISE

Upon getting up do eleven sit-ups and eleven push-ups. This too was the daily practice of our elders. We have also seen our Hazrat wala (Hazrat Moulana Maseehul-Ummat), when getting out of bed in the early morning, do this exercise very quickly. He used to remark that through this exercise a man does not age quickly, and it keeps one alert and fresh the entire day.

THE TAHAJJUD NAMAAZ

When going to the toilet ensure that Istinja (cleansing after answering the call of nature) is done according to the sunnat method. Similarly, perform wudhu observing all the *adaab* and in accordance with the sunnat procedure, then present yourself before Allah. On most occasions Rasoolullah ﷺ used to offer eight rak'ats of tahajjud. Since four rak'ats were already performed during the Esha salaah, observe the rest now (at the time of tahajjud). Thereafter, if Allah grants one the ability, observe the *dawazda tasbeeh* (the twelve tasbeeh) zikr. This tasbeeh is read in the following manner:

Recite two tasbeehs of لَا إِلَهَ إِلَّا اللَّهُ, four tasbeehs of اَللّٰهُ اَكْبَرُ, six tasbeehs of اَللّٰهُ اَكْبَرُ, and one tasbeeh of only the Name اَللّٰهُ. Make this zikr with the intention of obtaining *muhabbate ilahi* (love of Allah). When making the

⁴ The part spoken of here is the section of the palm adjacent to the wrist. This section of both hands will be used to massage the eyes immediately upon awakening.

tasbeeh of **لَا إِلَهَ إِلَّا اللَّهُ** , add **مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** every few times.

FAJR NAMAAZ

The Fajr azaan has begun. The reply to this is exactly the same as was stated earlier (under the azaan of Maghrib).⁵ After offering the sunnats of Fajr, recite Surah Fatiha with Bismillah forty one times, saying *ameen* at the end each time. Allah Ta-ala has placed the solution to all our difficulties in this zikr, and it is very effective in combating the evils of the spiritual self.

FROM YOUR HOUSE TO THE HOUSE OF ALLAH

Now proceed for the Fajr salaah, leaving the home in the sunnat manner by stepping out with the right foot first, and reading this dua:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

While proceeding towards the masjid, recite the *Dua-e-nur*, as follows:

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَاجْعَلْ فِي لِسَانِي نُورًا وَاجْعَلْ
فِي بَصَرِي نُورًا وَاجْعَلْ خَلْفِي نُورًا وَأَمَامِي نُورًا وَاجْعَلْ مِن
فَوْقِي نُورًا وَمِنْ تَحْتِي نُورًا ، اللَّهُمَّ اعْطِنِي نُورًا

Upon setting eyes on the masjid, say this dua:

“O Allah! This is your place of worship and your sacred house. Increase its holiness, honour and glory, and grant me the reward for performing namaaz therein.”

Now enter the masjid with total respect. If the sunnats of Fajr were not performed at home then offer them now. Make an effort to sit in the front saff so that people entering afterwards will not be inconvenienced.

⁵ However, in reply to the phrase **الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ** one must say

صَدَقْتَ وَبَرَزْتَ

Offer your Fajr salaah with *takbeer-e-ula*, and after salaah observe the same *ma'mulaat* as mentioned on the previous pages. The dua

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ will also be added seven times. Make dua asking Allah to save us from the evil of the day that is about to commence, and to grant us the goodness that is therein. Say the following:

أَصْبَحْنَا وَاصْبَحَ الْمَلِكُ لِلَّهِ رَبِّ الْعَالَمِينَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ
خَيْرَ هَذَا الْيَوْمِ وَفَتْحَهُ وَنَصْرَهُ وَنُورَهُ وَبَرَكَتَهُ وَهُدَاهُ وَأَعُوذُ بِكَ
مِنْ شَرِّ مَا فِيهِ وَشَرِّ مَا بَعْدَهُ —

ISHRAQ NAMAAZ

If Allah grants one the courage and ability, and there is no urgent need to leave, then remain in the masjid for Ishraq salaah. About ten to fifteen minutes after sunrise one may offer two or four rak'ats Ishraq salaah. Actually the namaaz of Ishraq commences about ten minutes after sunrise, and lasts for two and a half hours. It is stated in the *hadith sharif* that whoever offers two rak'ats Ishraq salaah, in return Allah Ta'ala grants that person the reward of a maqbool hajj and umrah. And whoever offers four rak'ats, (along with the above reward) Allah Ta'ala assumes the responsibility of his entire day's work, solves all his problems for that day, grants him contentment and peace of mind, and even rectifies those matters that had gone wrong for him.

Upon returning home, attend to your necessary affairs and then leave for work whilst reciting *durood shareef*, asking good from Allah, and seeking protection from evil.

THE ETIQUETTE OF EARNING HALAAL SUSTENANCE

If you are an employee then execute your work with honesty and trustworthiness. Be punctual and avoid negligence with regard to the hours of work stipulated by the employer. Do not utilize the items of the office or work-place such as the pens, paper, etc, for personal use (unless permission is granted by the employer).

If you have your own business, work with utmost diligence. At the shop during business hours totally avoid reading the newspaper, discussing political issues, dissension, joking and futile discussion with friends. Devote your undivided attention to your trade and Insha-Allah there will be a lot of good, blessing and prosperity in your business.

CHASHT NAMAAZ

Chasht Namaaz begins about eleven o'clock in the morning. If the masjid is nearby and going there will in no way hamper your work, then offer this namaaz in the masjid. Otherwise perform the four rak'ats of Chasht in the shop. But do it well before zawaal. If the opportunity does not arise to perform Chasht salaah at this time of the day then one is allowed to read these four rak'ats after Ishraq namaaz as well.

ZOHAR NAMAAZ

The Sunan of Zawaal and Sunan-e-Muakkadah

The time of Zohar salaah commences after zawaal. Attend the masjid for Zohar salaah with the same adaab and manners discussed previously. If there is enough time before jamaat then offer the four sunnats of zawaal, otherwise perform only the four sunnat-e-muakkadah. The hadith sharif states that whoever performs twelve sunnat-e-muakkadah daily, Allah Ta-ala will create for that person a palace in Jannat. These twelve sunan-e-muakkadah are: 2 sunnats of Fajr; 4 before Zohar and 2 after; 2 after Maghrib; and 2 after the faraz of Esha.

It is absolutely necessary to pay special attention to these sunnats. Rasoolullah ﷺ used to leave out the sunan-e-muakkadah when travelling, but not the two sunnats of Fajr salaah; these were never ever omitted. After the Zohar salaah the same practices as mentioned earlier will apply. Besides these though, you may also read one tasbeeh of:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

and three tasbeeh of durood shareef, i.e. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Having done this, attend to your business affairs once more.

ASR NAMAAZ

The sunan-e-ghair muakkadah before Asr namaaz are also very meritorious. Rasoolullah ﷺ said: *"Allah Ta-ala sends down mercy upon the person who observes the sunnats of Asr."* It is also learnt from another narration that Allah Ta-ala shall make Jannat incumbent for one who regularly observes the sunnats of Asr. Brothers! We should particularly fulfill such deeds for which the promise of intercession and Jannat has been made. Again, the same practices that were mentioned, will be observed after the Asr salaah. Yes, one may also recite one tasbeeh of this noble ayat:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Having done this, once again resume business activity, fulfilling the rights of your business or employment with dedication. To do so is among the *fara-idh* (compulsory duties of Islam). If an employee is instructed by the employer to come back quickly after namaaz, such an employee should read his nafl salaah at home, not during work hours. Similarly, if during office hours lectures or Deeni lessons are conducted in the masjid, the employee should not participate in these gatherings.

RECITATION OF QURAN IN ACCORDANCE WITH THE FIVE DAILY SALAAH

Apart from the practices mentioned thus far, I wish to discuss one or two more items of importance. One is the five surahs that are recited after each of the five salaah. For a hafiz of Quran, this is a very simple affair. Even for a non-hafiz, this should not be too difficult. Do we not read newspapers, magazines and journals? What is so difficult about reading Quran? These five surahs are:

- After Fajr - Surah Yaseen
- After Zohar - Surah Fatah
- After Asr - Surah Naba (Amma)
- After Maghrib - Surah Waqiah
- After Esha - Surah Mulk

It appears in the hadith that whoever reads these five surahs after each namaaz respectively, will be among the cup-bearers of the *Hauz-e-Kowthar*. Such a person will be alongside Rasoolullah ﷺ, giving drinks of water to the Ummat.

- Through the barakat of Yaseen Allah Ta-ala solves all our problems.
- Through the blessings of Surah Naba He saves us from evils and fitnah (corruption, misguidance).
- Through the barkat of Surah Fatah Allah grants one great knowledge and wisdom.
- Through the blessings of Surah Waqiah the business prospers and a situation of poverty and hunger never arises.
- Through the barakat of Surah Mulk He saves us from the punishment of the grave.

Besides the above surahs, what is more important is to maintain regular tilawat of Quran from the beginning to the end. For this fix a time when you are free from other obligations. If one has free time after Fajr then commence this form of tilawat after the recitation of Surah Yaseen. Since duas are readily accepted after recitation of The Holy Quran, follow up your tilawat with the masnoon duas of the book *munajaat-e-maqbool*,⁶ which has been divided into seven sections known as manzils to make for convenient reading throughout the week.

Through the Divine assistance of Allah the discussion on the five salaah, along with the devotional practices of our pious elders, has been completed.

ABSTENTION FROM SIN

Now the precautionary measures to adopt, along with the fulfillment of these deeds:

- Caution regarding the tongue - all fitnah (evil and strife) stems from here.

⁶ This is a book containing Arabic duas from Quran and Hadith. There are seven manzils, one for each day of the week.

- Extreme caution of the eyes.
- Extreme caution of the ears.
- Extreme caution of the heart.

When moving into the work-place, or the office, or the school, or amongst the public, you will encounter many different situations. The eyes will observe, the tongue will speak, the ears will hear, and diverse thoughts will flutter through the heart. Hence, constantly take stock of how these four faculties are being utilized. For, the seeker of truth is actually the seeker of The Master (Allah). Constantly review and examine in detail the use of the tongue, the eyes, the ears and the heart. Is there no disobedience of Allah, perhaps, that is emanating from these pathways? Or, for that matter, any major sins? The reason for this is that the tongue also commits zina, as well as the ears, the eyes, and the heart. So, keep a regular check on the usage of these limbs, lest one of these dams bursts, thus causing the entry of a flood of sin.

THE MURAQABAH OF IHSAN

A most wonderful and powerful means of assisting this process of control and check, is a concept termed *muraqabah ihsani* (contemplation of The Omnipresence of Allah). This entails a constant thought at all times, be it in the business, the work, the educational sphere, or at home among the wife and children, that: *'My Allah is with me; He is watching me; My Allah is closer to me than even my own soul; He is well aware of my movements (outside) and my staying (indoors); He is even aware of my intentions.'* He states in The Quran:

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

"He knows the abuse of the eyes, as well as what the breasts conceal"

Therefore take special note of this factor. When will life and spirit come into these devotional practices that have been conveyed to us? Remember, the greater grounding one has in *muraqabah ihsani*, the more lustre and glitter in the ma'moolat. By Ihsan here is meant an awareness of Allah that has reached the stage of perfection, the stage of

acceptance and proximity to Allah. There is a great need for one to have this thought uppermost in the mind for every statement, action, and deed, day in and day out, that, '*My Allah is watching me; My Allah is close to me.*'

A STORY:

A *buzrug* (a wali or saint) once gave each of his mureeds a knife and a pigeon, instructing them to go and slaughter their birds in a place where no one could see. All of them selected some secluded, isolated spot, and fulfilled this order of the Sheikh. Some went into rooms, some into basements, but the one in whose heart the concept of *muraqabah ihsani* was imbedded, brought back his pigeon alive. The Sheikh demanded from him the reason for not slaughtering his bird. The mureed replied: "*Hazrat! I could not find any place where He (Allah Ta-ala) is not present!*"

MA'MOOLAT ON THE DAY OF JUMU'AH

These daily ma'moolat (devotional practices) will continue exactly as we have described in the foregoing pages, whilst thanking Allah for granting us the ability to do so. In the course of these practices, we will face up to the difficulties that come our way with continued sabr (patience). Now arrives the day of Jumu'ah. On Jumu'ah add the following:

- Recitation of any surah from among the *Musabbihat*⁷ (the shortest being Surah A'laa i.e. *سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى*) on the night preceding Friday (i.e. Thursday night).
- Entering the masjid for Jumu'ah namaaz upon the first azaan, and to offer *tahiyyatul-musjid*.
- Performance of Salatut-Tasbeeh.
- Reciting Surah Kahf.
- Saying the following durood eighty times after Asr:

⁷ These are surahs that begin with the words: *سَبِّحْ*. They are:

Israa (also called Bani Israeel, 15th para), Hadeed (27th Para), Hashr, Saff, Jumu'ah, Tagabun (28th Para), and A'laa (30th Para).

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِهٖ وَسَلِّمْ تَسْلِيْمًا

- The following durood 1000 times: صَلِّاَ اللّٰهُ عَلَيْهِ وَسَلِّمْ
- Dua in earnest before sunset.

THE VIRTUE OF DUROOD SHAREEF

Imam Jalalud-Deen Suyuti *rahmatullahi alaihi* narrates a hadith sharif in his book *Sharhus-Sudoor*, that says: “One who recites durood one thousand times on a Friday, will most certainly see his abode in Jannat before death.”

A STORY

A buzrug once fell ill, and the illness grew worse all the time. His family members were also experiencing grief that increased with the worsening of his condition. Upon noticing the deepening anxiety of his family, the buzrug said to them: “Look, there is no reason to be so worried. It is not yet time for me to leave this world! I have always maintained the practice of reading a thousand durood every Friday. For this it has been promised that, whosoever will observe this practice shall definitely see his abode in Jannat before death. Since I have not been shown my abode in Jannat, I am not going to die as yet.” One day Allah Ta-ala showed him (in a dream) his place in Jannat (and may Allah Ta-ala grant this to all, ameen). He then addressed his family, saying: “Now brace yourself for my demise. There is not much time left, for Almighty Allah has shown me my dwelling in Jannat.”

The virtues of durood sharif are innumerable.

ORAL ZIKR

Another amal or practice which will infuse luster into the other deeds mentioned thus far, is *zikh-e-lisani* or the verbal recitation of The Name of Allah while sitting, walking, working, lying down, etc. The office-worker or businessman should frequently say the following words:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ - لَا إِلَهَ إِلَّا اللّٰهُ - اَسْتَغْفِرُ اللّٰهَ

On the days that one is not at work, continue the above zikr, but add صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. One who has reached an old age should maintain the recitation of mainly durood shareef at all times.

Through the *barakat* (blessings) of durood shareef and making tilawat from the Holy Quran (i.e looking into the Quran and reading), the senses and intellect of a Muslim never diminish or decline. Instead, the foresight, experience and intellectual faculties of such a person remain firmly intact. We have observed that towards the latter part of his life our Hazrat wala (Hazrat Moulana Maseehul-Ummat *rahmatullahi alaihi*) had one *wierd* (fixed form of zikr) continuously, and that was this very durood shareef. He also said that the old and terminally ill, or those continuously occupied, as well as that *salik* (one traversing the spiritual path) who has gone through the stages of *sulook* (the path of spiritualism), should spend their free time in constant durood sharif. He who maintains the *wierd* of durood sharif develops a special contact and spiritual link with The Holy Prophet of Allah ﷺ. However, a strict condition for this is following the sunnat and adopting taqwa.

A PRICELESS REMEDY

To bring a change into your life remember this secret to success:

The hadith states that every week records of the ummat's deeds are presented to Rasoolullah ﷺ. So keep this thought constantly in mind: **Is there anything in my book of a'maal which will make the heart of Rasoolullah ﷺ happy?** To reverse the evil trend of one's nature and soul, and to bring oneself towards obedience, this contemplation is indeed an effective remedy.

CONCLUSION

My dear friends! Through the Divine Aid of Allah the twenty four hour-daily *a'maal*, all of which are narrated from the Sunnah, have been explained in sequence. Furthermore, those practices which add life and vigour to these *a'maal* were also explained through The Grace of Allah. Al-hamdu-lillah, this entire explanation answers the question that Allah Ta-ala put into my heart during the course of salaah. Insha-Allah through

these noble deeds every Muslim shall be granted that "pure life" (i.e. *hayate-tayyibah*). May Almighty Allah grant us all the appreciation of these masnoon a'maal, and the special favour of practicing on these deeds.

THE KEY TO SUCCESS

Make it incumbent upon yourself to follow the sunnat and to adopt taqwa. Without this, success is unattainable. You may recite thousands of wazeefas, but your tongue is uncontrollable; you are unable to abstain from looking at a non-mahram woman; you do not possess the ability to distinguish between halaal and haraam; when this is the case, all these forms of zikr and wazeefah are useless. If you really want to make something worthwhile of zikr and wazeefah, and you genuinely wish to benefit from these a'maal, it is a necessary condition by Almighty Allah that you submit to the sunnat of the beloved. (Allah says) follow My Beloved ﷺ and adopt taqwa, i.e. fear Me. Without this one cannot achieve anything. If *ittiba'e-sunnat* (following the life of Rasoolullah ﷺ) is found in a person, as well as taqwa, and there is a deficiency or weakness in the mustahab acts, Allah will overlook these minor shortcomings.

May Allah Ta-ala confer upon us the ability to practice - ameen.

واخردعوانا ان الحمد لله رب العالمين

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INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ

This collection, *Khīṭābāt Ihsānī*, is a rare collection of excellent exhortations of my beloved mentor, Shafīq al-Ummat Hadhrat Maulānā Shāh Muḥammad Fārūq Sāhib *rahīmabullāh*. Merely referring to him as “*rahīmabullāh*” brings a lump in my throat. This is a collection of my beloved which he delivered in special assemblies in 1976 in which he presented the essence and gist of the book, *Sharī‘ah wa Sufism*, written by his mentor Masīḥ al-Ummat Hadhrat Maulānā Shāh Muḥammad Masīḥullāh Sāhib *namwarallāhu marqadahu*. Hadhrat Shafīq al-Ummat *rahīmabullāh* presented these assemblies in a very simple manner, bearing in mind the needs of our present times. His special *khalīfah*, Shāh Muḥammad Gulzār Sāhib *rahīmabullāh* penned these assemblies for the sake of general benefit and did us a great favour. In his book, *Sharī‘ah wa Sufism*, Hadhrat Masīḥ al-Ummat *rahīmabullāh* presented the gist of *Iḥyā’ al-‘Ulum* of Imām Ghazzālī *rahīmabullāh* and, in this way, gave it to us in a nutshell.

In our times, let alone the masses, even the ‘ulamā’ and students consider *Sufism* to be a forbidden tree. Allāh *ta‘ālā* blessed my beloved [Hadhrat Shafīq al-Ummat *rahīmabullāh*] with a peculiar ability to explain very intricate themes of Sufism in a simple and straightforward manner which is understood by all.

He used to say: Today, every person likes cleanliness. He ensures the clothes which he is wearing are clean, his bedroom must be clean, his bed must be clean, his toilet must be spotless, and so on. Together with all these forms of cleanliness, he must add just one more. It is the cleanliness of one’s internal self. This is known as *tazkīyah* in the terminology of Sufism.

Hadhrat Mujaddid Thānwī *rahīmabullāh* used to say: “May Allāh *ta‘ālā* destroy those ignorant Sufis who claim that the Sharī‘ah and the Tarīqah are two separate entities.” He said: “Practising on the blessed ways of the Sharī‘ah is actually the Tarīqah.” My beloved said: “May Allāh *ta‘ālā* set right the minds of those ignorant people who consider tabligh and *tazkīyah* to be two separate entities.” He added: “Just as

patience, gratitude, love, yearning, acceptance, hope, sincerity, abstinence, reliance, repentance, honesty, handing over one's affairs to Allāh *ta'ālā*, etc. are all internal spiritual levels, *tabligh* is also an important internal spiritual level for which a person is made to undergo special efforts."

My beloved was himself a unique person and whatever he said was also unique. He was an exponent of his shaykh. Popularizing the teachings of his mentor was the mission of his life. He used to say that he has three goals in life:

- (1) Service to Allāh's creation.
- (2) Spreading the path of Sufism.
- (3) Presenting himself in the blessed cities of Makkah and Madīnah.

My beloved's blessed being was a practical example and a living picture of complete immersion in the love for his shaykh. This love was evident in his every single expression. His manner of speech resembled fully with his shaykh's. He was an exponent of the teachings of Masīḥ al-Ummat, and speaking about him was the most beloved occupation of his life. *Ḥaḍrat 'Ārifī rahimahullāh* conveys this theme as follows:

O 'Ārifī! Ask me about the secret behind life in the centre of Allāh's love. I have spent my entire life at the threshold of my shaykh.

My beloved remained attached to the threshold of Masīḥ al-Ummat *rahimahullāh* with intense love and devotion for approximately forty years. He expressed this relationship in the following couplet after the demise of Masīḥ al-Ummat *rahimahullāh*:

I spent my life of love at one threshold. O Fārūq!
Where else could you have lowered your forehead of yearning?!

He carried out the work of Dīn and proliferated the teachings of his shaykh with absolute devotion, total affection and moderation by obliterating his own self, and with total selflessness. He devoted his life to spreading Sufism and the flavour of his shaykh despite many physical impediments. He always travelled to different parts of the world at his own expense without bothering whether his health and time permitted it or not. A poet says:

The air of the garden will remember me for centuries
because I left after watering its flowers with the blood
of my heart.

After the demise of his shaykh, Hadrat Shafiq al-Ummat *rahimahullah* did not spend the next seven and half years in total comfort and peace. Rather, he was overcome by one sole concern and restlessness, viz. to spread the teachings of his shaykh throughout the world. Despite his many ailments, he undertook numerous journeys both within the country [Pakistan] and beyond. He worked so hard in this short period after the demise of his shaykh that it would probably not be possible to achieve so much in a hundred years. Hadrat 'Ārifī *rahimahullah* expresses this very beautifully when he says:

O 'Ārifī! My heart alone is privy to all affectations.
Who will explain the mysteries of beauty and love after
my departure?

Thus, it was solely out of his concern to return to his shaykh with his head held high that he undertook these lengthy journeys. He used to say: "I am merely a copier of my shaykh, I merely go around quoting whatever he said." He used to quote this couplet quite often:

I am merely quoting the teachings of my shaykh. I am
a mimic who imitates his shaykh. (I am quoting the
words of my shaykh and imitating his actions).

There is nothing to be astonished about the blessings
of the original [it's blessings are certain]. However, the
same blessings can be achieved by what is copied.

Fortunate indeed are those who attended the assemblies of my beloved and remained in his company. Allāh *ta'ālā* had blessed him with a promising and affectionate manner of speech, and his statements were most effective. There was a special attraction in his personality and his affection was to the point of perfection. Staying just once in his company, attending his assembly or merely meeting him with eagerness was enough to bring about a change in a person's life. He possessed such an intense and inspiring personality that meeting him just once caused a person to be enamoured by him and the person would think that Hadrat loved him the most. A poet says:

His character was of such a level that each person assumed that the bond which he had with him was not shared by anyone else.

Allāh *ta'ālā* had placed immense emotions of consideration, sympathy, mercy, affection, and good thoughts for the creation in his temperament.

Allāh *ta'ālā* had placed an intense fire of His love in Hadrat's heart whose flaming heat would occasionally be perceived by those sitting in his assembly. It was the very same fire of Allāh's love which caused the hearts of those seated there to change and reform. Hadrat Khwājah Sāhib rahimahullāh conveys this theme as follows:

If the heat of a heart ignited thousands and thousands of hearts, what can be said about how much the fire of "O Allāh" must have filled that heart!?

He said on one occasion: "The fire of Allāh's love is so filled in my heart that I feel like igniting the hearts of all who are present with His love. But my discretion is restraining me and causing me to suppress this urge." Hadrat 'Ārifī rahimahullāh rightly said:

In whose heart is the flowing flame of sorrow [of love] making waves? Who is there who will shed the mischievous blood of the heart [i.e. the blood of acting against one's sins] in this manner with his eyes?

It is drawn from the heavens and settled into the hearts. The wine of tauhīd is not made to be drunk from a goblet, but from the gaze [of the Ahlullāh].

Dīn is not acquired from books, lectures and riches. It is acquired from the gaze of the Ahlullāh.

My beloved said: "The word 'gaze' in the above context means: remaining in the company of the Ahlullāh with genuine quest."

Khīṭābāt Iḥsānī is that rare collection of exhortations of my beloved which Hadrat checked word for word during the latter days of his blessed life, expressed extreme joy at perceiving its benefit, and gave its manuscript to my respected brother, Muḥammad Zarīf Sāhib Fārūqī, to have it printed as quickly as possible so that Allāh's creation may benefit tremendously from it. The title for the book was divinely instilled in his blessed heart, and he named it *Khīṭābāt Iḥsānī*. Thus, the title of this book and its subject matter are both divinely inspired.

The foreword to the book was supposed to have been written by Hadrat himself but it was still being typeset when his life did not allow him to do it. He departed from this temporary abode to the eternal abode on Friday, 20 Muḥarram al-Ḥarām 1420 A.H.

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ

May Allāh *ta'ālā* elevate the rank and status of my beloved with every passing moment, may He reward him for his services according to His grand status, may He shower His mercies on him forever, may He make this book a continuous charity in his favour and a means for his salvation. Āmīn. May Allāh *ta'ālā* proliferate and perfect the blessings of this book.

May Allāh *ta'ālā* accept the efforts of Maktabah an-Nūr and the other publishing houses. May He fulfil all its needs from the unseen, and inspire its owner and assistants with even more sincerity for the propagation of Dīn. May He make their efforts the means for their salvation in the Hereafter and bless them with success in both worlds. Āmīn.

Acting under the insistence of my brother, Muḥammad Zarīf Sāhib Fārūqī, this worthless servant wrote these few disjointed lines after placing his trust in Allāh *ta'ālā*. Whereas, the rank of my beloved was far above and beyond all this. Not only is it difficult, but impossible to encompass his personality in these few lines. Speaking of my beloved is a never-ending series. Someone rightly said:

A lamentation is not in need of a flute; and a supplication has no tune.

Similarly, expressing ones love does not need any special way. These few disorganized lines are an expression of this love. May Allāh *ta'ālā* accept them and may He enable me to fulfil the demands of this spiritual and physical affiliation until my last breath. Āmīn.

The dust at the feet of Shafīq al-Ummat

‘Abd al-Muʿīd, *may Allāh pardon him.*



THE REALITY OF TAZKIYAH

DAY AND DATE:

Sunday, 10 Shawwāl 1395 A.H. (26 October 1975)

TIME:

6: 30am – 7: 20am

VENUE OF MAJLIS:

Bāgh Hayāt Sukkhur

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ
 أَمَّا بَعْدُ، فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قَدْ أَفْلَحَ مَنْ زَكَّاهَا

By the inspiration of Allāh *ta'ālā* and the blessings of my shaykh, I wish to say something about the reality of tazkiyah in this special assembly.

The Sharī'ah is an intrinsic element and the Tarīqah is its inseparable part. Sharī'ah is knowledge while the Tarīqah entails practising on that knowledge.

The Sharī'ah refers to the external injunctions, while the Tarīqah refers to the internal injunctions. The body of Dīn is jurisprudence while its soul is Sufism. The body without the soul is useless, and the soul without the body can do nothing.

The Signs of a True Friend of Allāh

The Qur'ān mentions two signs of a true friend of Allāh, viz. he possesses īmān and taqwā. Hakīm al-Ummat rahimahullāh says: "The level of one's īmān and taqwā will decide the level of one's friendship with Allāh."

Types of Friendship

There are two types of friendship with Allāh, viz. (1) general and, (2) special.

1. The first refers to the friendship which is enjoyed by all Muslims.
2. If a person has a higher level of friendship with Allāh *ta'ālā*, it is referred to as a special friendship.

General friendship is compulsory while special friendship is desirable. A walī is one who possesses special friendship.

Acquiring Total Friendship

Perfection in īmān and taqwā is a prerequisite for total friendship. What is the level of this? Hadrat Thānwī rahimahullāh said that

just as ṣalāh and fasting are compulsory, in the same way, the acquisition of friendship is compulsory is.

How to Acquire Perfection in Īmān and Taqwā

This is dependent on internal rectification. If you attach yourself to the close friends of Allāh *ta'ālā* and have each and every fault and defect of yours rectified and corrected, you will acquire perfection in īmān and taqwā.

What is the location of īmān? It is the heart.

What is the location of taqwā? It is the different body parts and limbs, e.g. the heart, the mind, the eyes, the ears, the tongue, one's private parts, etc.

All the means of preserving īmān are developed from the heart. A Ḥadīth states that Rasūlullāh *ṣallallāhu 'alayhi wa sallam* pointed towards his pure chest and said that taqwā emanates from here.

If all this is dependent on internal rectification and correction, internal rectification also becomes compulsory.

If a person does not safeguard and protect the lowest level of īmān and taqwā, he will not acquire the highest level.

Types of Actions

There are two types of actions:

1. Commands: ṣalāh, fasting, zakāh, ḥajj, respect for parents and other injunctions promulgated by Allāh *ta'ālā*. In other words, we are ordered by Him to carry them out.
2. Prohibitions: to utter words of unbelief, to commit adultery, to consume alcohol, or to commit any of the other major sins.

It is easier to abstain from doing something. This is why when our pious elders begin their process of instruction and tutoring, they commence with abstention. For example:

If you abstain from speaking lies, what will remain?...truthfulness.

If you abstain from ingratitude, what will remain?...gratitude.

If you abstain from impatience, what will remain?...patience.

Internal Injunctions

Internal injunctions are also divided into two categories: (1) virtues and merits, (2) vices.

1. For example, patience, gratefulness, acceptance of Allāh's decrees, love for the truth and love for Rasūlullāh *ṣallallāhu 'alayhi wa sallam* are known as merits and virtues. These are compulsory just like the above-mentioned commands.
2. For example, ostentation, pride, conceit, impatience, ingratitude, looking at evil, etc. are vices, and it is compulsory to abstain from them.

Both these are established from the Qur'ān. Just as the external injunctions are compulsory and obligatory, so is the case with internal injunctions. Allāh *ta'ālā* says:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا

He who purified it has indeed achieved his goal. He who leaves it buried in the dust has indeed failed.¹

In other words, the person who rectified and purified his self has succeeded, and the one who soiled it (with evils and vices) has failed. The external actions are also for the sake of rectifying the internal self. In other words, all deeds are for the perfection of *īmān*. This shows that the rectification of the heart is required. The heart is the king, while the eyes, ears, tongue and other parts are its slaves. If the heart is pure, it will never go towards evil. *Hadrat Hakīm al-Ummat rahimahullāh* said: "We witness this by day and night: when the heart is occupied with a particular work or task, all the body parts carry out that task irrespective of whether it is good or bad. Thus, if the heart wants, it can control all the body parts from there. The body parts become righteous when the heart is righteous."

The Qur'ān states:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Successful indeed are the believers. Who are humble in their ṣalāh.¹

¹ Sūrah ash-Shams, 91: 9-10.

When we carry out the outward postures of ṣalāh, it will be considered to be fulfilled. But together with the words “their ṣalāh”, Allāh *ta’ālā* adds the words “are humble”. The words “their ṣalāh” refer to the external postures of ṣalāh, while “are humble” refers to the internal spiritual ṣalāh. This shows that writing about Sufism separately in books most certainly does not make it something different. Nowadays, some scholars do not accept internal spiritual knowledge. Whereas, a person who has no share of internal knowledge has really got nothing no matter how much external knowledge he may possess. An evil death is feared for such a person.

The first Hadīth of *Mishkāṭ* which is known as *Ḥadīth-e-Jibra’īl* explains Sufism in its entirety. Ḥadīrat Jibra’īl *‘alayhis salām* came to Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* in the form of a human. His spotless appearance and pure white clothes showed that he was not a traveller. At the same time, his outward identity showed that he was not a resident [of Madīnah Munawwarah]. After asking Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* about īmān and Islam, he asked him about *ihsān*, i.e.

مَا الْإِحْسَانُ

What is the meaning and essence of ihsān?

Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* replied:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

It means you must worship Allāh as though you see Him. If you cannot see Him, have this in mind that He certainly sees You.

The first form of worship is the higher form, while the latter form is the lower one. Our pious elders said that a person should first carry out the lower form. When he does anything – whether in privacy or public – he must have just one thought, i.e. Allāh *ta’ālā* is watching me. Once this blessed thought settles in the heart, a thief will not be able to steal (in other words, the self cannot act against the orders of Allāh *ta’ālā*). The second thought he must have is that Allāh *ta’ālā* is present. The third thought he must have is that Allāh *ta’ālā* is with me. What can be said about the excellence of the person whom Allāh *ta’ālā* is watching,

¹ Sūrah al-Mu’minūn, 23: 1-2.

with whom Allāh *ta'ālā* is present, and with whom He is!? May Allāh *ta'ālā* bestow us with this consciousness. Āmīn.

We can conclude that two things are necessary for rectification:

1. External rectification.
2. Internal rectification.

These two can be acquired by holding on to an accepted servant of Allāh *ta'ālā*. Express your love for him (because expression of one's love for a person is Sunnah). Say to him: "I will do every action after asking you and consulting with you." You must read whatever books he prescribes for you, and inform him of your condition. If a person does these two things (i.e. holding on to an accepted servant of Allāh *ta'ālā* and doing everything after consulting with him), Allāh *ta'ālā* will set right and rectify his beliefs and īmān, and his general rectification will also be realized. May Allāh *ta'ālā* give us inspiration. Āmīn.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



THE REALITY OF THE TARĪQAH

DAY AND DATE:

Sunday, 27 Shawwāl 1395 A.H. (2 November 1975)

TIME:

6:30 am – 7:20am

VENUE OF MAJLIS:

Bāgh Hayāt Sukkhur

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ

By the inspiration of Allāh *ta'ālā* and the blessings of my shaykh, I wish to say something about the reality of Sufism in this special assembly.

During the blessed era of Rasūlullāh *sallallāhu 'alayhi wa sallam*, the sciences of tafsīr, Hadīth, principles of jurisprudence and other sciences were not separate sciences. It was only later on that these sciences were derived from the Qur'ān and Hadīth, separated from each other, and given different names. Those who derived these sciences from the Qur'ān and Hadīth and separated them are known as the imāms. The status of our Imām Abū Hanīfah *rahimabullāh* can be gauged from the following statement of Hadrat Imām Shāfi'ī *rahimabullāh*. He said:

النَّاسُ فِي الْفَقْهِ عِيَالٌ إِلَى أَبِي حَنِيفَةَ

People are dependent on Abū Hanīfah in the field of jurisprudence.

Those who codified the science of Hadīth were known as the imāms of Hadīth. For example, Imām Bukhārī *rahimabullāh*, Imām Muslim *rahimabullāh*, Imām Tirmidhī *rahimabullāh* and Imām Abū Dā'ūd *rahimabullāh*.

Similarly, there were senior personalities of Dīn who devoted themselves to the rectification and reformation of the self. People accepted them as their guides and shaykhs. The four famous ones among them are: Hadrat Khwājah Mu'īn ad-Dīn Chishtī Ajmerī *rahimabullāh*, Hadrat Khwājah Bahā' ad-Dīn Naqshbandī *rahimabullāh*, Hadrat Shaykh 'Abd al-Qādir Jīlānī Baghdādī *rahimabullāh*, and Hadrat Shaykh Shihāb ad-Dīn Suharwardī *rahimabullāh*.

Hadrat Thānwī *rahimabullāh* said: "Just as the latter generations have no alternative but to follow the former generations, the same applies to the science of Sufism – following the pious elders of the path is essential. This, notwithstanding the fact that the lowest level of purification of the self – which is sufficient for salvation – can be achieved without following the spiritual masters. However, the desired amount, and the level which is known as the level of perfection is not possible without remaining in the company of those who reached a level of perfection in their proximity to Allāh *ta'ālā*. Acquiring the higher

levels of Paradise is also dependent on remaining in the company of such people.

The sciences related to rectification of the self which have been extracted from the Qur'ān and Hadīth are known as Sufism. The science of jurisprudence is also derived from the Qur'ān and Hadīth. But if a person is reading a book of jurisprudence, we will not say he is reciting the Qur'ān or reading the Hadīth.

Sufism comes into a person automatically with rectification. We do not refer to a fasting person or a person who is performing ṣalāh as a Sufi, whereas the word Sufism is so all embracing that it includes ṣalāh, fasting and other necessary injunctions.

In the beginning, I had once written to Hadrat Wālā [Hadrat Masīh al-Ummat *rahimahullah*] saying: “Hadrat, teach me Sufism.” My Hadrat replied: “The teaching of Sufism had commenced from the very first day.” (this letter was written in 1959).

Just as it is necessary to study *Kanẓ* and *Hidāyah*¹, it is necessary to study *Qūt al-Qulūb* of Hadrat Abū Tālib Makkī *rahimahullah*, *Arba'īn* of Hadrat Imām Ghazzālī *rahimahullah*, and *'Awārif* of Hadrat Shaykh Shihāb ad-Dīn Sahrawardī *rahimahullah*. In fact, Hadrat Hakīm al-Ummat *rahimahullah* said that these books are just as important as *Kanẓ* and *Hidāyah*.

One cannot progress without increasing one's bond with Allāh *ta'ālā*. Brothers! Our courage demands that we become the people of Allāh *ta'ālā*. If we do not have such courage, then for Allāh's sake, do not reject this system.

The plural of the word *shān* is *shuyūn* (meaning characteristic or outstanding peculiarity). There are different *shuyūn* in prophet-hood. This is why a certain Sufi is referred to as being at the feet of Mūsā '*alayhis salām*', and another at the feet of 'Īsā '*alayhis salām*. Why is it so when they are followers of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*? All Prophets '*alayhimus salām* manifest the characteristics of the *shuyūn* of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. Therefore, a person who attained spiritual effulgence from the 'Īsā characteristic of Rasūlullāh *ṣallallāhu 'alayhi wa sallam* is referred to as “at the feet of 'Īsā '*alayhis salām*”, the one who attained spiritual effulgence from the Mūsā characteristic of Rasūlullāh

¹ These are well-known books of jurisprudence.

sallallāhu ‘alayhi wa sallam is referred to as “at the feet of Mūsā ‘alayhis salām”. These are all different names of the *shān* of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. Those who are dominated by these characteristics – whether of ‘Īsā ‘alayhis salām or of Mūsā ‘alayhis salām – sometimes say the following at the time of death: *Lā ilāha illallāh ‘Īsā Rūḥullāh* (‘Īsā is the Rūḥ of Allāh) or *Lā ilāha illallāh Mūsā Kalīmullāh* (Mūsā is the Conferee of Allāh or one with whom Allāh spoke). *Hadrat Wālā rahimahullāh* said: “This is also a good death because ‘Īsā Rūḥullāh or Mūsā Kalīmullāh are really the names of the *shayyūn* of Rasūlullāh *sallallāhu ‘alayhi wa sallam*.”

Prophet-hood and Wilāyat

Wilāyat is understood as:

تَوَجُّهُ إِلَى الْحَقِّ

To turn one’s attention solely towards Allāh ta‘ālā.

Nubūwwat (prophet-hood) means:

تَوَجُّهُ إِلَى الْخَلْقِ وَالْحَقِّ مَعًا

To turns one’s attention to the creation and to Allāh ta‘ālā together.

Friendship comes before prophet-hood. Every Prophet is a friend of Allāh before becoming a Prophet. *Hadrat Wālā rahimahullāh* said: “A Prophet has two personalities, one of friendship and one of prophet-hood. The friendship of a Prophet comes before his prophet-hood. His prophet-hood and messenger-ship come to him later.”

We read *Muḥammadan ‘abduhu wa rasūluhu* (Muḥammad is Allāh’s servant and Messenger) in our kalimah. This is because Rasūlullāh’s *sallallāhu ‘alayhi wa sallam* status as a servant of Allāh ta‘ālā – in other words, his friendship – comes first and his prophet-hood comes later. He is a friend of Allāh ta‘ālā first, and then a Prophet and a Messenger.

A friend of Allāh cannot reach the level of a Prophet nor is he ever absolved of worship. In fact, the close servants of Allāh ta‘ālā are required to worship Him even more. However, a *majdhūb* is one who has lost his senses and is therefore excused. A friend of Allāh is neither divinely protected against sin nor can he reach the level of a *Ṣaḥābī*, but he [a friend of Allāh] is safeguarded.

Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said:

خَيْرُ الْقُرُونِ قُرْنِي

My era is the best of eras.

Everyone unanimously believes that all the *Ṣahābah radiyallāhu ‘anhum* were just. *Ḥaḍrat* ‘Abdullāh ibn Mubārak *rahimahullāh* is a *Tābi‘ī*. He says: “The dust which went into the nostrils of the horse of *Ḥaḍrat* Amīr Mu‘āwiyah *radiyallāhu ‘anhu* is better than Uways Qarnī *rahimahullāh* and ‘Umar ibn ‘Abd al-‘Azīz Marwānī *rahimahullāh*. *Ḥaḍrat* Ghauth A‘zam *rahimahullāh* said: “The difference between *Ḥaḍrat* Amīr Mu‘āwiyah *radiyallāhu ‘anhu* and *Ḥaḍrat* ‘Umar ibn ‘Abd al-‘Azīz *rahimahullāh* is that the dust which settled in the nostrils of *Ḥaḍrat* Mu‘āwiyah’s horse is superior to a thousand people similar to ‘Umar ibn ‘Abd al-‘Azīz *rahimahullāh*. This is because where will *Ḥaḍrat* ‘Umar ibn ‘Abd al-‘Azīz *rahimahullāh* get the eyes with which *Ḥaḍrat* Amīr Mu‘āwiyah *radiyallāhu ‘anhu* saw Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*? Or how will he bring that era in which *Ḥaḍrat* Mu‘āwiyah *radiyallāhu ‘anhu* remained with Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*, sat with him, and moved around with him?

Types of *Ṭarīq*

The *ṭarīq* can be divided into two: *ṭarīq-e-jadhb* and *ṭarīq-e-sulūk*. In *ṭarīq-e-jadhb*, a person reaches Allāh *ta‘ālā* first, and engages in spiritual exertion later on. *Ḥaḍrat* Ḥājī Muḥammad Sharīf *Ṣāhib* said: “This is the norm nowadays.” Sometimes, spiritual exertion takes place first, and reaching Allāh *ta‘ālā* comes later on. This is known as *ṭarīq-e-sulūk*, but this does not happen nowadays.

Types of *Sulūk*

Sulūk is also divided into two:

1. *Sulūk-e-nubūmmat*.
2. *Sulūk-e-wilāyat*.

Sulūk-e-nubūmmat is *ṭarīq-e-jadhb* while *sulūk-e-wilāyat* is *ṭarīq-e-sulūk*. Our *sulūk* is through *sulūk-e-nubūmmat*, i.e. through *ṭarīq-e-jadhb*.

[Difference between the two in a tabular form]:

Sulūk-e-wilāyat (ṭarīq-e-sulūk)

The person wilfully reduces his intake of food and drink.

He keeps away from the creation.

He does not enjoin good and forbid evil unless it becomes obligatory.

He believes in his dreams and expositions.

He is overcome by different spiritual conditions and experiences joy at them.

He does not pay particular attention to supplication.

He abandons the outward means.

Intense ardent love overpowers him.

The peak of *sulūk-e-wilāyat* is total absolute obliteration.

Sulūk-e-nubūwwat (ṭarīq-e-jadhb)

The person does not wilfully reduce his intake of food and drink. He eats and drinks what he receives.

He does not keep away from the creation. In fact, he turns his attention to them.

He enjoins good and forbids evil whenever the occasion presents itself.

Etiquette overpowers him, and he does not consider his dreams and expositions to be worthy of any attention.

He is not overcome by spiritual conditions, enthusiasm and fervour. He believes acts of worship to be orders [from Allāh *ta'ālā*] and carries them out irrespective of whether he feels like or not.

He considers supplication to be a compulsory duty.

He considers the outward means to be ordained, and remains engrossed in them.

Love based on *īmān* overpowers him.

The peak of *sulūk-e-nubūwwat* is servitude. The person does not even look at obliteration.

The Meaning of Sūrah al-Fātiḥah

(This explanation is quoted from *Bayān al-Qur'ān*)

The level of the seekers ends at

إِيَّاكَ نَعْبُدُ

You alone do we worship.

And:

إِيَّاكَ نَسْتَعِينُ

You alone do we ask for help.

It is at this point that the seeker seeks consolidation.

The *murīd* commences with praising Allāh *ta'ālā*. When a seeker's self becomes pure and polished, the light of Allāh's special favour descends on him and the reality of Rabbul 'Ālamīn is exposed before him. At this point, he considers himself in need of Allāh's divinity, and dependent on His continued rearing and nurturing. After gaining freedom from all apart from Allāh *ta'ālā*, the winds of *ar-Raḥmān ar-Raḥīm* blow from the Divine Court. When this happens, he focuses his hopes on the True Mentor.

Where did the fear come after all the hopes? The announcement is made:

لَمَنِ الْمُلْكُ الْيَوْمَ، لِلَّهِ الْوَاحِدِ الْقَهَّارِ

*Whose sovereignty is it on that day? It is Allāh's who is one, who holds absolute authority.*¹

O Allāh! I have handed over my self to You. On reaching this point, the servant enters the circle of connection with Allāh *ta'ālā* and reaches the point of absolute certainty. He receives the bond of servitude.

Ḥadrat Wālā [Masīḥ al-Ummat *rahimabullāh*] said: “Don't you look at the servitude of Rasūlullāh *sallallāhu 'alayhi wa sallam* regarding whom the Qur'ān said:

¹ Sūrah al-Mu'min, 40: 16.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ

Exalted is He who took His servant by night...¹

The servant then says:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Show us the straight path.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The path of those whom You favoured.

This is actually a request for consolidation. When the nature of man reaches a level that it becomes accustomed to the Sharī'ah and finds ease in carrying out acts of obedience, it is referred to as the rank of consolidation. And its opposite is known as the state of uncertainty. The supplication:

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Not the path of those who earned Your wrath, nor of those who went astray.

Is actually a supplication for refuge from the state of uncertainty. A person who is experiencing a state of uncertainty is in dire need of the guidance and tutelage of his shaykh and mentor; he has no alternative. Thus, when he sought perfection, he climbed up; and when he reached perfection, he came down. This is why the ṣalāh of a believer is known as mi'rāj:

الصَّلَاةُ مِعْرَاجُ الْمُؤْمِنِينَ

Ṣalāh is the mi'rāj of the believers.

Internal Attributes

There are two types of internal attributes:

1. The praiseworthy attributes.
2. The reprehensible attributes.

¹ Sūrah Banī Isrā'īl, 17: 1.

The Essence of Rectification

The essence of rectification and reformation is for a person to develop praiseworthy attributes and get rid off the reprehensible attributes. If Allāh *ta'ālā* settles this in a person's mind, it becomes very easy to follow the Sharī'ah. Developing the praiseworthy attributes is known as *tahliyah* (embellishment), while getting rid off the reprehensible attributes is known as *takhlīyah* (purging one's self).

Each of the praiseworthy attributes is referred to as a maqām, e.g. repentance, abstinence, patience, gratefulness, love for Allāh *ta'ālā*, love for Rasūlullāh *ṣallallāhu 'alayhi wa sallam*, acceptance of Allāh's decrees, etc.

The effort which is made for getting rid off the reprehensible attributes is known as spiritual exercise or exertion. Greed, avarice, futile talk, anger, jealousy, miserliness, love for fame, pride, etc. are included among the reprehensible attributes.

The Essence of Exertion

The essence of exertion is in four things:

1. Speaking less.
2. Sleeping less.
3. Eating less.
4. Less intermingling with people.

The latter day Sufis removed two of the above, viz. sleeping less and eating less. By removing these two from the list, the importance of the other two has increased. This is because the weight of the two which have been removed has fallen on these two. This is why a seeker has to be extremely particular and cautious about speaking less, and less intermingling with people.

When a seeker remains attached to spiritual exertion, he develops a special bond of attraction with Allāh *ta'ālā*. This bond is known as wuṣūl. In other words, he reaches the close proximity of Allāh *ta'ālā*.

The realities and realizations which enter the heart after remembrance and reflection are known as states and conditions. Ḥadrat Wālā *rahimahullāh* said that sometimes a person first acquires a bond of friendship merely through a pull from the unseen or through the focus of a pious elder. After this, the different stations are rectified. This is a

short cut to reaching Allāh *ta'ālā*, and is by and large the methodology adopted by the spiritual masters of our times. When giving permission to induct disciples, the masters write the word “*bashārat*” (glad tiding). What this means is that if the person continues practising on whatever has been prescribed for him, then success is guaranteed. In other words, he will certainly be rectified. The person who acquires the bond of friendship with Allāh *ta'ālā* in the beginning is referred to as a *sālik-e-majdhūb*. The one who receives it after spiritual exertion is referred to as *majdhūb-e-sālik*.

The Sequence of Sulūk

The sequence of sulūk according to the Sufis is as follows:

First, an intention develops in the heart. When this happens, the person must hand himself over to a spiritual master. In other words, the moment this intention comes to his heart, he must hand himself over. In today's times, this handing over is known as bay'ah.

Ḥadrat Wālā *rahimabullāh* said: “Once the heart is emptied of all attachments, and the person goes through spiritual exertion, worship, and the stations are rectified; then if the shaykh wills, he confers *khilāfat* to the person. If the shaykh wills, he may wait for the descent of spiritual states and realizations. If this is decreed for the person, these sciences descend in the heart. The overpowering of these sciences is known as ‘*urūj*’ (ascending).” Ḥadrat Wālā *rahimabullāh* said: “The peak of this is when the person sees the grandeur of Allāh *ta'ālā*.” Some people remain immersed in this, while others come out of it. The latter is referred to as *nuṣūl* (descending). Absolute and total khilāfat and the highest level of shaykh-hood is acquired at this point, even if permission is given later on.

اَلْبَقَامَاتُ مَكَايِبُ وَالْاَحْوَالُ مَوَاهِبُ

The maqāmāt or praiseworthy characteristics are acquired by one's efforts, while conditions and situations are bestowed by Allāh ta'ālā.

One should not look at the bestowals of Allāh *ta'ālā*, but should rather focus on what is within his power. [In other words, he must continue striving].

Summary

Three points are under discussion in the path:

1. Sciences which provide insight in one's objective and goal.
2. Actions which are the objective, and it is essential to carry them out.
3. Conditions which are not the objectives, although they are desirable. One should never hanker after them. There is a need for a shaykh for this. The shaykh is like a doctor while the murīd is like a patient. A patient explains his condition to the doctor who then gives him a prescription. After adhering to the prescription, he informs his doctor. This continues until he experiences good health.

Two Essentials in the Path

Informing the shaykh of one's condition, and then following his prescription are two essentials in the path for the realization of one's objective. This means that as long as a person has not acquired total affinity and proximity with Allāh *ta'ālā*, he must continue informing his shaykh of his internal ailments, and follow whatever he prescribes to him. *Inshā Allāh*, he will succeed and reach his goal.

May Allāh *ta'ālā* bestow us all with understanding. Āmīn.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



THE REALITY OF BAY'AT-E-TARĪQAH

DAY AND DATE:

Sunday, 4 Dhū al-Qa'dah 1395 A.H. (9 November 1975)

TIME:

After fajr ṣalāh (for about 45 minutes)

VENUE OF MAJLIS:

Bāgh Hayāt Sukkhur

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ

By the inspiration of Allāh *ta'ālā* and the blessings of my shaykh, I wish to say something about the reality of bay'at-e-*Tariqah* in this special assembly.

The methodology and sequence of bay'ah is as follows: The person must first repent sincerely. If he missed any of his obligatory acts of worship such as *ṣalāh*, fasts, *zakāh*, etc. he must fulfil them or pay them. If he has trampled the rights of any of his fellow humans, he must fulfil them or seek their pardon. *Ḥadrat Thānwī rahimahullāh* said: "A person may engage in spiritual exertion throughout his life, but if he does not repent sincerely, does not fulfil his missed fasts and *ṣalāhs*, does not fulfil the rights of fellow humans, or fails to seek their pardon; he will never attain his true objective even if he spends his entire life for it."

A Simple Method of Attaching One's Self to the Path

When a person holds on to an accepted servant of Allāh *ta'ālā*, he must make a firm resolution never to disobey Allāh *ta'ālā* and Rasūlullāh *ṣallallāhu 'alayhi wa sallam* irrespective of the worldly losses he experiences, and criticism which he gets from people. If this resolution is not made, it is difficult to realize his objective. The destination can be reached through intense love for Allāh *ta'ālā*. The path will be most difficult in the absence of love. A poet says:

There are countless dangers on the path to Laylā's house. An easy way of overcoming these dangers is to tread forward as a mad man. You will reach your destination.

The person must then acquire knowledge of Dīn as much as is essential, and remain in the service of a servant of Allāh *ta'ālā*.

Proof of Bay'at-e-*Tariqah* From Rasūlullāh

People used to embrace Islam at the blessed hands of Rasūlullāh *ṣallallāhu 'alayhi wa sallam* and pledge bay'ah to him. This is known as a pledge at the time of embracing Islam. When they used to go for *jihād*, they would pledge to remain firm on *jihād*. But what is the essence of the bay'ah of today? Did the *Ṣahābah radiyallāhu 'anhum* pledge bay'ah for rectification of the self?

My dear brother! Not only did they pledge, they were made to pledge. A *Ḥadīth* states:

عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ قَالَ كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِسْعَةً أَوْ ثَمَانِيَةً أَوْ سَبْعَةً فَقَالَ أَلَا تُبَايِعُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَسَطْنَا أَيْدِينَا وَقُلْنَا عَلَى مَا نُبَايِعُكَ يَا رَسُولَ اللَّهِ، قَالَ عَلَى أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَتُصَلُّوا الصَّلَاةَ الْخَمْسَ وَتَسْمَعُوا وَتُطِيعُوا. (مسلم، أبو داود، نسائي)

Hadrat 'Auf ibn Mālik Ashja'i radiyallāhu 'anhu narrates: We were nine, eight or seven people in the company of Rasūlullāh sallallāhu 'alayhi wa sallam when he said: "Will you not pledge allegiance to Rasūlullāh sallallāhu 'alayhi wa sallam?" We extended our hands to pledge bay'ah and asked: "We pledged to you previously. On what basis should we pledge now, O Rasūlullāh?" He said: "That you worship Allāh, you do not ascribe any partner to Him, you perform the five salaḥs, you listen to the orders which are issued to you, and you obey."¹

The *Sahābah radiyallāhu 'anhum* then pledged bay'ah on the blessed hand of Rasūlullāh *sallallāhu 'alayhi wa sallam* to carry out the injunctions and adhere to actions. Thus, the bay'ah which is in vogue among the spiritual masters of the path is something which is ordered. A person who practises on all the sunnats but does not practise on this one will have a defect in his affiliation with Rasūlullāh *sallallāhu 'alayhi wa sallam*.

Pledging allegiance to the spiritual masters is known as *bay'at-e-Tariqah*, and there is no doubt whatsoever as regards it being a Sunnah.

The Reality of Bay'ah

The word bay'ah is derived from the word *bay'* (بيع) which means "to be sold". When a person pledges bay'ah at the hands of a shaykh, it is as though he has sold his self to him. He will now have to live his life according to the dictates of his shaykh, and a qualified shaykh will make him live his life in accordance with the Sharī'ah. A person should not pledge bay'ah at the hands of anybody and everybody because he may well end up with a shaykh who is materially motivated.

¹ Muslim, Abū Dā'ūd, Nasa'i.

Hadrat Thānwī rahimabullāh said: “The fundamental essence of bay'ah is not a mere intention, hope and desire. Rather, it entails attaching one's self to the necessary means in order to fulfil one's objective, or to move towards one's destination. In fact, a murīd – by definition – is one who makes his religious, especially his internal and spiritual rectification, his objective and destination, then adopts the necessary means for it, and moves towards it.”

Bay'ah means: In order to reach your destination, you select someone who is more experienced than you as your guide and companion, and you then walk with him, or walk in his footsteps. This is done so that not only are you protected against the dangers along the way, but are also able to traverse it easily and peacefully.

In other words, you must hand over your self to an experienced and erudite mentor just as a sick person hands himself over to an expert doctor, and practises totally on his prescriptions and guidelines as regards what medications he should take, and what precautions he should adopt.

A Sufi said:

كَالْمَيِّتِ فِي يَدِ الْغَسَّالِ

Hand yourself as though you are a corpse in the hands of the person giving you a bath. He will move the corpse around as he wills, without the corpse complaining or objecting in the least.

Types of Shaykh/Murīd Relationships

Our Hadrat Maulānā Masīh al-Ummat Sāhib dāmat barakātuhum [*rahimabullāh*] said that there are four types of shaykh/murīd relationships:

1. Ismī.
2. Rasmī.
3. Ithmī.
4. Shar'ī.

Ismī: The person has accepted the fact that he has found a genuine shaykh, but he established a bond with him because he feels that one ought to pledge bay'ah at the hands of a popular and well-known personality so that people may know that he pledged bay'ah at the hands of such a great shaykh. This is useless.

Rasmī: This means that a person's forefathers had pledged bay'ah with a certain shaykh, so he now pledges bay'ah at the hands of this shaykh's attendant. This attendant neither teaches him anything nor does the person learn anything from him. The attendant neither has anything to do with this field, nor does the person desire his own rectification. This relationship is also of no use.

Ithmī: This means that the person pledges bay'ah at the hands of an ignorant shaykh who commits acts of innovation and acts of polytheism. This would cause the person to corrupt his own Islamic sentiments and beliefs. Such a relationship is forbidden.

Shar'ī: This is the desired relationship. All praise is due to Allāh, this is found in our pious elders.

The Purpose of the Path

Two points are considered in the purpose of the path:

1. To practise on the injunctions of the Sharī'ah.
2. To remain constant on dhikr.

The word dhikr is reserved solely for the remembrance of Allāh *ta'ālā*. This is just as the word Ḥadīth is reserved for the teachings of Rasūlullāh *sallallāhu 'alayhi wa sallam*, and the word Ṣaḥābī is reserved for those who remained in the company of Rasūlullāh *sallallāhu 'alayhi wa sallam*, saw him in a state of īmān [and passed away in a state of īmān].

Since the purpose of bay'ah is to acquire Allāh's pleasure, a person adheres to the Sharī'ah and remains constant in dhikr. Even if he does not experience any good dreams, he has achieved his purpose. The fruit of Allāh's pleasure is in three things:

1. Admission into Paradise.
2. Meeting Allāh *ta'ālā* in Paradise.
3. Salvation from the Hell-fire.

In other words, when Allāh *ta'ālā* is pleased with a person, he is blessed with eternal admission into Paradise, Allāh *ta'ālā* enables him to see Him, and He gives him salvation from the Hell-fire.

The Purpose of Placing One's Hand in the Hand of Another

The purpose of this is that the murīd has made a promise saying: "I will practise on whatever you order me." The shaykh has also made a promise, viz. it is obligatory on the shaykh to reprimand the murīd when

he errs. If the shaykh does not carry out this duty, he will be a cheat in his responsibility. If he is not capable of doing this, he must resign himself from the post of being a shaykh.

Since the murīd has made a promise saying: “I will practise on whatever you order me”, he must remember that his shaykh is an expert in this field, he has seen all its pits and falls, he has gone through many cold and hot seasons, he has experienced these things repeatedly. Just as he passed through this pit, he will remove you and take you forward as well. My dear brother! Once you establish a bond with a beloved of Allāh *ta'ālā*, His help will be with you.

Hadrat Thānwī *rahimabullāh* used to get a fever during the monsoon season. On one occasion, he asked his special doctor, Hakīm Sāhib, for a prescription and benefited quite a bit from the medicine. He kept the prescription safely with this in mind that if he falls ill the next time it rains, he will be able to use it. When the next monsoon season arrived [and he fell ill again], he used the old prescription but found no relief. When he related this to Hakīm Sāhib, the latter said: “Hadrat, at present, your fever is accompanied by a lot of bile.” When he wrote a new prescription, Hadrat was cured.

Thus, a person cannot resort to his own rectification and reformation merely by studying books. In short, a person cannot progress if he does not take the initiative to move ahead, nor can he find the right way without a companion. Ensure you make someone your leader for this journey. There is no need for you to refer to him as your shaykh. If you feel it degrading to refer to him as your shaykh, you may refer to him as your brother, your friend, or your teacher. In short, just hold on to someone and start what you have to. If a blind person needs to walk on a particular path, he needs a person who can see to guide him. The only way for him to reach his destination is for his legs to move, provided he does it while holding the hand of a person who can see. You must make the intention and start. Your feet will have to move, and you will have to hold the hand of a pious servant of Allāh *ta'ālā*. Say to him: “I love you, I will spend my entire life after consulting you and asking you.” Allāh’s norm is that perfection in any field cannot be acquired without a teacher. A poet says:

O heart! If you want to tread the path of love, you must
hold the hand of a person who knows about love

because no one can traverse this path without a companion and guide.

A Hadith states:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَرْءُ عَلَى دِينِ خَلِيلِهِ
فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ. (أخرجه أبو داود، والترمذي)

Hadrat Abū Hurayrah radiyallāhu ‘anhū narrates that Rasūlullāh sallallāhu ‘alayhi wa sallam said: “A person is on the way of his friend, so you must be cautious about who you befriend.”¹

The Hadith uses the word *khalil* which refers to a very close, beloved and bosom friend. The friendship is so deep that it is as if they have one life but in two bodies. This is like two bottles of a cool drink – the bottles are two, but the contents are exactly the same. Listen! The heart is a very pure thing. Place it at the hands of a living thing (pious servant of Allāh *ta’ālā*), why are you placing it before a corpse!?

There comes a time when the souls of the murīd and shaykh become one. In other words, the soul of the murīd becomes immersed in the soul of the shaykh. Sometimes, their mutual attachment and affinity become so strong that they even experience the same physical ailments.

Maulānā Rūmī *rahimahullāh* says: A shaykh must possess two qualities: light and heat (the light of imān and the heat of love). If a shaykh has these two qualities, he will remove you from all pits and valleys. But if this is not the case, then the following proverb will apply:

رَأْيُ الْعَلِيلِ عَلَيْهِ

The opinion of a sick person is also sick.

Signs of a Genuine Shaykh

A Hadith states:

إِذَا رُؤِيَ ذُكِرَ اللَّهُ

When they are seen, Allah is remembered.

An indication of this is that when you sit in the company of a genuine shaykh, you become more disinclined from the world and more

¹ Abū Dā’ūd, Tirmidhī.

concerned about the Hereafter. Hadrat Thānwī *rahimabullāh* refers to it as the greatest elixir and red sulphur.

Moreover, a genuine shaykh must possess the following attributes: his Dīn must be like that of the Prophets *'alayhimus salām*, his planning must be like physicians, and his administration must be like the kings. The Qur'ān says:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

*Consult the people of remembrance if you do not know.*¹

In other words, if you do not know, you must ask those who possess knowledge. What is the cure for the illness of ignorance? A Hadīth states:

إِنَّمَا شِفَاءُ الْعِيِّ السُّؤَالُ

The cure for ignorance is to ask and question others.

This (i.e. to constantly ask) is a prescription which is worth millions. All the pious servants of Allāh *ta'ālā* say that they passed their lives through constant asking and questioning. Those who did this were saved from many failures.

In short, two things are essential, the companionship of the people of Allāh *ta'ālā* and abundant remembrance of Allāh *ta'ālā*. These are the two ingredients in the medication to become a friend of Allāh *ta'ālā*. The person who is particular about these two things will – *insbā Allāh* – become His friend.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

¹ Sūrah an-Nahl, 16: 43.



THE REALITY OF COMPANIONSHIP

DAY AND DATE:

Sunday, 11 Dhū al-Qa'dah 1395 A.H. (16 November 1975)

TIME:

After fajr ṣalāh (for about 45 minutes)

VENUE OF MAJLIS:

Bāgh Ḥayāt Sukkhur

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ
 أَمَّا بَعْدُ، فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

By the inspiration of Allāh *ta'ālā* and the blessings of my shaykh, I wish to say something about the reality of companionship in this special assembly.

The Essentials for Continuity in Īmān

The above-quoted verse of the Qur'ān has three parts to it:

1. Belief in Allāh.
2. Piety.
3. Pious companionship.

My Hadrat Wālā said: All the above three are compulsory. It is a rule of Arabic that two essentials make the third thing essential. Just as the beloved of a beloved is also beloved. Taqwā is essential for the protection of īmān, and pious companionship is essential for the protection of taqwā. Continuity in taqwā is essential for continuity of īmān, and continuity in pious companionship is essential for continuity of taqwā. Furthermore, pious companionship must be an independent ingredient in itself.

Hadrat Thānwī *rahimahullāh* said: “Until now, the friends of Allāh said that companionship of Allāh’s friends is compulsory. But I am going one step further and saying that companionship of Allāh’s friends is compulsory on every single person.”

A Hadīth states:

عَنْ حَنْظَلَةَ (فِي حَدِيثٍ طَوِيلٍ) فَإِذَا خَرَجْنَا مِنْ عِنْدِهِ عَافَسْنَا الْأَرْوَاحَ وَالْأَوْلَادَ
 وَالضِّيَعَاتِ، وَنَسِينَا كَثِيرًا، فَقَالَ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ تَدْرُمُونَ عَلَى مَا

تَكُونُونَ عِنْدِي أَوْ فِي الذِّكْرِ، لَصَافَحْتُكُمْ الْمَلَائِكَةَ عَلَى فُرُشِكُمْ وَفِي طُرُقِكُمْ،
لَكِنْ يَا حَنْظَلَةَ، سَاعَةً وَسَاعَةً، ثَلَاثَ ثَلَاثَ مَرَّاتٍ. (أَخْرَجَهُ مُسْلِمٌ وَالتِّرْمِذِيُّ)

Hadrat Hanzalah radiyallāhu ‘anhu narrates (in a lengthy Hadith): When we leave the company of Rasūlullāh sallallāhu ‘alayhi wa sallam, we become occupied with our wives, children and livelihoods. In so doing, we forget many of the things [which Rasūlullāh sallallāhu ‘alayhi wa sallam related to us]. Rasūlullāh sallallāhu ‘alayhi wa sallam said: ‘I take an oath by that Being in whose control is my life, if you remain in that condition in which you are when you are in my company and you remain in the remembrance of Allāh, the angels will shake hands with you on your beds and your pathways. However, O Hanzalah, this happens now and then.’ He said this three times.”¹

Hadrat Hanzalah radiyallāhu ‘anhu was very enthusiastic about remaining in the company of Rasūlullāh sallallāhu ‘alayhi wa sallam and feared he had become a hypocrite. This is why he said about himself: “Hanzalah has become a hypocrite.” When he experienced this doubt, he was very perturbed and went to Rasūlullāh sallallāhu ‘alayhi wa sallam. On the way, he met Hadrat Abū Bakr radiyallāhu ‘anhu. The latter said: “I also experience the same thing but I do not have the courage to say it to Rasūlullāh sallallāhu ‘alayhi wa sallam. I will accompany you, you must pose the question, and I will get the reply for myself as well.”

They proceeded to Rasūlullāh sallallāhu ‘alayhi wa sallam and related the doubts which they experienced. Rasūlullāh sallallāhu ‘alayhi wa sallam asked: “Do you dislike the thoughts which you are experiencing?” They replied: “Yes.” Rasūlullāh sallallāhu ‘alayhi wa sallam said: “That is a sign of clear imān.”

Hadrat Thānwī rahimahullāh said: “Brother! A thief will only come to a place where there is something to steal.” He added: “Unintentional whispers are not harmful. They neither harm you in your Dīn, your worldly life, nor your Hereafter – provided you do not pay attention to them.”

My Hadrat Wālā said: “The people on the truth and those involved in innovations in Dīn are recognized as follows: The first are always restless and fearful about their acts of obedience until they have a

¹ Sahīh Muslim, Kitāb at-taubah: 12.

good death.¹ On the other hand, the second are fully satisfied and smug about their actions.”

Hadrat Thānwī rahimahullāh said: “Certain conditions are experienced after spiritual exercises and exertion. These are also experienced by remaining in the company of one’s shaykh and from his conversations. However, the latter is not firmly established and does not have continuity as the former.”

The Need for Bay‘ah and Companionship

A major and fundamental need for bay‘ah is the companionship of the shaykh so that a person may be saved from dangers along the path. Hadrat Thānwī rahimahullāh said: “The rectification of one who is ignorant but remains in the company of a shaykh is superior and better than that of a learned person who does not remain in the company of a shaykh. Brother! Knowledge alone is not enough, but companionship alone is sufficient. Anyone who achieved anything did so solely through companionship. The friends of Allāh always adhered strictly to companionship. Tell me, has anyone ever become an expert merely by studying books!? It is so obvious that a person cannot become a carpenter without first being with a carpenter. In fact, even if he were to pick up the carpenter’s axe, he will not pick it up as it is supposed to. A person cannot know how to hold a needle without remaining in the company of a tailor. A person can never become a calligrapher unless he observes how a calligrapher holds his pen and draws with it. In short, no one can become an expert without first remaining in the company of an expert.” A poet says:

The companionship of a righteous person will make you righteous. Similarly, the company of a wretched person will make you wretched. The person who desires the close proximity of Allāh *ta‘ālā* will have to sit in the company of Allāh’s friends. The one who stays aloof from them has in fact become aloof from Allāh *ta‘ālā*. A little while in the company of His friends is better than a hundred year’s worship which was done without

¹ They are always worried and concerned about whether their good deeds have been accepted or not. When they die a good death, their restlessness comes to an end.

ostentation. A single moment's company with the pious is better than a hundred year's abstinence and worship.

Ḥadrat Thānwī *rahimahullāh* said that it is gauged from the above lines that in the companionship of the pious there is a certain formula or a certain condition which is born in the heart which becomes the key to success. It does not refer to all the time or every hour. Rather, it refers to the time when such a condition avails itself. The possibility of experiencing this exists in every companionship. One should therefore make it a point to avail himself at every given opportunity. (In other words, he should not allow himself to miss any companionship or assembly). You can understand this with the following example: A person has 100 gold coins. It may seem he does not have many goods and possessions, but he can purchase all these things with the gold coins. Similarly, if what the person acquires in a single moment [of companionship] he develops that condition within himself, then although it seems as if he does not have any special acts of obedience, he does have everything. Thus, the meaning of the above is that the person has the ability to do those actions, and all his matters are now sorted out. The essential thing is what he received as a key while being in the company of the pious personality. If he does not do the actions, of what use will the key alone be? This is why I say that without actions, all words, states and conditions are of no consideration. If there is anything which is worthy of consideration, it is good actions. Actions without inspiration from Allāh *ta'ālā* are impossible. And inspiration from Allāh *ta'ālā* is normally dependent on companionship of a friend of Allāh. When a seeker remains in the company of his shaykh, he adopts the characteristics of his shaykh from within himself. The following lines on the companionship of a shaykh appeal to me:

One day, while I was in the public bath, I received some fragrant soil from the hand of a beloved. I addressed the soil and asked it: "Are you musk or amber? I have become intoxicated by your enchanting fragrance." It replied: "I was an insignificant and ordinary lump of soil. However, I remained in the company of flowers for some time. Their companionship had an effect on me. Apart from this, I am the same soil as I had been previously."

The Benefits of Remaining in the Company of a Shaykh

If you remain in the company of a shaykh, you will develop twelve merits:

1. The qualities which are in the shaykh will gradually come into you.
2. Even if you do not achieve complete rectification, you will at least become aware of your faults. This is also good enough, and it is a key to the path.
3. You will emulate your shaykh in his character and habits. You will become energized in your dhikr and acts of worship, and you will have courage to do more.
4. If you experience any strange conditions, you will be consoled in this regard.
5. The verbal proclamations which you hear [from your shaykh] are actually the essence of deep researches and intricate issues. In this way, your own condition will become clear to you.
6. You will have the benefit of obtaining the blessings of the companionship of those who are blessed from among the friends of Allāh, and also learn lessons from their actions.
7. It increases enthusiasm to do good deeds.
8. You will become aware of your own capabilities.
9. Remaining in the company of the lovers of Allāh *ta'ālā* creates love for Him within you.
10. The spiritual masters are blessed by virtue of good deeds. This is why there are blessings in their teachings as well. Consequently, a person is cured quickly. Trying to obtain a cure from books alone is not enough.
11. The reason why the companionship of Allāh's friends is effective is that you hear them speaking good things again and again. How can this repetition not have an effect on you? You will err once, you will err a second time, but you will certainly be rectified the third time. There is also an internal reason for the effectiveness of their companionship. When you remain with them and

strengthen your bond with them, you will be rectified in two ways: (1) They will make *du'ā* for you; and their *du'ās* are accepted. In this way, Allāh *ta'ālā* will shower His grace on you. In most cases, their *du'ās* are made by Allāh's permission. So when they utter a *du'ā*, you must consider it to be an indication that it is the time for Allāh's grace. (2) The second is very subtle. By virtue of their love, there will be blessings in your deeds. This will result in quick progress and rapid rectification.

12. Their hearts are illuminated by the light of Allāh *ta'ālā*. By remaining in their company, you will get this light. When light enters, darkness flees. Thus, through this light the reality and essence of everything becomes exposed and doubts disappear. In fact, if there is security in one's temperament, merely looking at these personalities – without remaining in their company – is sufficient. But if there is no such security in one's temperament, it is necessary to remain in their company for a few days.

The Du'ā of Allāh's Friends

There are three categories of asking Allāh's friends for *du'ā*: (1) they make *du'ā*, (2) you ask them to make *du'ā*, (3) you take their *du'ā*.

You must reach the level where you take the *du'ās* of Allāh's friends. When a pious servant of Allāh *ta'ālā* makes *du'ā* for you, you must understand that the time of Allāh's grace on you has arrived. This is because the *du'ā* of Allāh's friends is by the order of Allāh *ta'ālā*. You must have so much of love for them that you encompass their hearts and minds.

A Precaution

One precaution is essential with regard to good companionship, and that is to abstain from evil company (from the company of worldly people). Companionship of Allāh's friends will only be effective when you abstain strictly from evil company. Brother! Where can we fulfil the rights of pious servants! Even if we walk about carrying their shoes, we cannot fulfil their rights. May Allāh *ta'ālā* bless us with good companionship and enable us to value it. Āmīn.



THE REALITY OF MUJĀHADAH

DAY AND DATE:

Monday, 18 Dhū al-Qa'dah 1395 A.H. (23 November 1975)

TIME:

After fajr ṣalāh (for about 20 minutes)

VENUE OF MAJLIS:

Bāgh Ḥayāt Sukkhur

نَحْمَدُهُ وَنُصَلِّيُّ وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ
 عَنْ فَضَالَةَ الْكَامِلِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 أَلْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ (رَوَاهُ الْبَيْهَقِيُّ)

Hadrat Fuḍāl al-Kāmil radiyallāhu ‘anhu narrates that Rasūlullāh sallallāhu ‘alayhi wa sallam said: “A mujāhid is one who wages jihād against his self in the obedience of Allāh ta’ālā.”¹

The Importance of Striving Against the Self

By the inspiration of Allāh ta’ālā and the blessings of my shaykh, I wish to say something about the reality of exertion in this special assembly.

According to the statements of the pious elders, striving against the self is referred to as the greatest jihād. Their statement is affirmed by the above Hadīth because its grammatical construction appears to show restriction to a particular species or category, but is actually used to show restriction in perfection. This is known to the ‘ulamā’.

The above Hadīth will therefore mean: a perfect mujāhid is one who wages jihād against his self. It becomes clear from this that the perfect jihād is jihād against the self; and the words perfect and greatest are synonyms.

Striving is among the essentials because it is commanded by the Sharī‘ah. The texts [of the Qur’ān and Hadīth] repeatedly make mention of striving. Thus, their explanation will have to be as shown by the Sharī‘ah. Striving is not only the soul of all acts of worship, but the soul of the Sharī‘ah. The essence of our entire Dīn is striving. The linguistic meaning of mujāhadah is to bear pains and difficulties, while it is defined as acting against the demands of one’s self. This is also a hardship because one certainly has to toil and strive when acting against one’s self. Furthermore, the essence of Dīn is also hardship because a type of restriction is placed on the self. The self does not like any restrictions; it is naturally inclined towards freedom. Religious actions and deeds are therefore difficult for the self. This is why Dīn is known as an imposition, and the injunctions of the Sharī‘ah are known as imposed

¹ Narrated by Bayhaqī.

injunctions, while he is known as one who is imposed and held accountable.

Thus, the essence of striving to practise and habituate one's self into acting against the demands of the self. This means that the physical, monetary, and egotistic desires and demands of the self must be subjugated for Allāh's pleasure and His obedience. The Qur'ān expresses this in a comprehensive expression by referring to it as jihād with one's self and wealth, and makes an absolute promise of guidance for this striving. Allāh *ta'ālā* says:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

Those who strive in Our cause, We shall most certainly guide them to Our paths.¹

In other words, those who bear hardships in Our cause, We shall certainly show them the paths of proximity and reward, i.e. the paths to Paradise.

The Demands of the Self

There are three types of demands which are made by the self:

1. A demand which is against the Sharī'ah. It is compulsory to act against such a demand.
2. Some demands are definitely desirable and praiseworthy, e.g. the compulsory ṣalāh, fasting, eating according to necessity, wearing clothes. There is no question of going against these demands. Rather, it is essential to act according to the demands of the self in these instances.
3. Some are neither definitely desirable nor definitely undesirable. Instead, both possibilities exist, e.g. things which are merely permissible. In fact, there are times when some desirable things are included in this category. If a person acts against his self in this category by way of reduction, then such opposition to the self is desirable. However, it is desirable to the extent that

¹ Sūrah al-'Ankabūt, 29: 69.

total acquisition of *mukhālifat*¹-e-*wājibah* (obligatory *mukhālifat*) is dependent on this desirable *mukhālifat*. For example, sleeping too much, over eating, wearing very elegant clothes, socializing a lot with people. A person should reduce all these things. But if the self makes many demands in this regard, he must consult his shaykh. If the shaykh says that the demand is desirable, there is no need for him to make *mukhālifat*. If he says that the demand is undesirable, he must make its *mukhālifat*. The reason for this is that absolute and certain *mukhālifat* is not the only striving against the self. A *mukhālifat* is considered to be a striving where the demand of the self is undesirable. This is because even a satisfied self occasionally has an inclination towards disobedience, and making its *mukhālifat* is not a striving.

Rasūlullāh ṣallallāhu 'alayhi wa sallam said:

جَعَلْتُ قُرَّةَ عَيْنِي فِي الصَّلَاةِ

The coolness of my eyes has been made in ṣalāh.

This Hadīth certainly refers to the desirability of ṣalāh. Obviously, not performing it is not desired. Wherever the order to carry out an action is learnt through divine revelation, the occasion of striving for it will also be specified by divine revelation and not by one's own reasoning, by the desire of the self, nor by the absence of desire of the self.

Benefits of the Self

There are two benefits of the self:

1. *Huqūq* (rights).
2. *Huṣṣūṣ* (pleasures).

Huqūq refers to the things which maintain the body, and in which there is continuity in life. One is not stopped from the *huqūq* because this is against the Sunnah. As for the *huṣṣūṣ*, the person is asked to reduce them.

¹ The word *mukhālifat* means: to go against, to oppose, not to succumb, etc. In the context of the discussion, it refers to acting against or opposing the self. It has not been translated in order to make this discussion easy to understand.

A Hadīth states:

إِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا

Surely your self has a right over you.

If the self is stopped, a man will be deprived of even his necessary rights. For example, he becomes weak, he falls ill; and is unable to even carry out his essential occupations and acts of worship. In this way, he will be deprived of internal/spiritual progress. The other essential point to note is that the pleasures which the pious elders ask us to abstain from by way of striving, this is done as a method of treatment. This is similar to a sick person himself abstaining from a strong type of food or he is asked to abstain from it by a doctor because it will be harmful to him. Abstaining from it is not considered to be an act of worship and something which would ensure his getting closer to Allāh *ta'ālā*. So there can be no objection to this reduction [of food, clothing, etc.], and it cannot be termed an innovation.

Allāh *ta'ālā* says:

لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا

Do not prohibit the wholesome things which Allah permitted to you, and do not transgress.¹

Giving up or abstaining [from something which is permissible] is an innovation if it is done as a way of gaining proximity [to Allāh *ta'ālā*]. Hadrat Ibn 'Abbās *radīyallāhu 'anhu* himself says:

مِنَ الْإِسْرَافِ أَنْ تَأْكُلَ مَا اشْتَهَتْ نَفْسُكَ

It is considered to be extravagance if you eat whatever your self desires.

Becoming too immersed in enjoyable things [like food, drink, clothes, etc.] increases the animalistic power of the self, results in laziness in doing good deeds and causes lethargy. The self begins to make demands to commit sins. Sometimes, enjoyable things are cast aside because a person is so overcome by love for Allāh *ta'ālā* that he does not pay any attention to such things. Such abstention is involuntary – it is neither Sunnah nor an innovation.

¹ Sūrah al-Mā'idah, 5: 87.

The *Ṣahābah radiyallāhu ‘anhum* did not have a need for striving because they had acquired the strength to abstain from sins by virtue of their companionship with Rasūlullāh *ṣallallāhu ‘alayhi wa ṣallam*. This strength was also found in the *Tābi‘īn*, but to a lesser extent. The *Taba’ Tābi‘īn* also had it, but lesser than the *Tābi‘īn*. It became even less in the latter generations. The pious elders initiated striving and spiritual exertion to make up for this shortfall.

There is Always Mukhālifat of the Self in Good Deeds

The self does not want to do any good deeds. So there is a need for striving and acting against one’s self throughout one’s life. This applies to the novice and to the skilled; and both occasionally experience laziness in doing good deeds. The novice experiences it more, while the skilled less. But both need striving to get rid off the laziness. Moreover, the self of both will sometimes demand to commit sins.

One mistake which the novice makes is that he abstains from exertion and does not strive. He merely waits for an opportunity to be able to solve everything without any pain and exertion. And a mistake which is made by the experienced and skilled person is that because he strove in the beginning, he feels he does not need it later on. This is a serious mistake because human habits return, and the skilled person also experiences a desire to commit sin. He is also in need of striving at such a time. We thus learn that acting against the self is a life-long occupation.

There is a major difference between the mukhālifat of the self undertaken by a novice and a skilled person. You get a horse which has not been trained as yet because a new horse is very mischievous. This is the example of a person who is still new to the Dīn. He needs to be more vigilant. The other is a horse which is fully tamed. But there are times when such a horse will be mischievous due to its animalistic instincts. The person riding it will also have to be vigilant. But the slightest reproach from the rider will be enough to set it right. But if the rider remains totally unmindful, the horse will drop him down in a short while. We can therefore conclude that an experienced person also has to be vigilant over his self.

Ḥadhrat Thānwī rahimahullāh said: “The reason why we all are caught up in sins is that we want to save our self from exertion. This is also the reason for leaving out all the orders.” This shows that the basis for rectifying our actions and rectifying the self is to habituate ourselves into striving. A *be-namāzī* (one who does not perform ṣalāh) is a *be-namāzī*

because he follows his self and gives it comfort. Had he strove against his self, he would not have remained a *be-namāzī*. By and large, there is exertion in *ṣalāh*, and this exertion sometimes becomes an obstacle to performing it. The treatment for this obstacle is striving.

O servants of Allāh! You will have to bear pains and discomforts. Only when the injunctions of the Sharīʿah become second nature to you (and this happens when the self is repeatedly caused to strive) will you receive the rank of close friendship with Allāh *taʿālā*. So you should bear pains and discomforts with this in mind that it pleases Allāh *taʿālā* and Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*.

My Hadrat Wālā said: “Imposing on the self is what striving is all about.”

Hadrat Hājī Muḥammad Sharīf Sāhib said: “Striving refers to imposing on your self and directing it repeatedly towards acts of obedience.” Whether you feel like it or not, you will have to impose on your self.

Sometimes a person feels like committing a sin, so the self says: “Allāh is most forgiving and most merciful.” If the self tells you this, you must ask it: “What! Do you think He is forgiving and merciful to you!? What about the fact that He is also almighty and all-powerful? And what if He is almighty and all-powerful against me? He is forgiving and merciful to those who used to embrace Islam and were then vexed by thoughts about their past evil deeds. It is with regard to them that Allāh *taʿālā* said: O my beloved [Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*!]! Tell them that they will find Allāh *taʿālā* to be very forgiving and merciful.

Hadrat Thānwī *rahimahullāh* said that the rectification of the self is not possible without striving. And striving does not mean you must put your self under stress. Rather, it means you must habituate it to striving and remove it from the habits of comfort and luxuries. Striving to the extent which imposes some exertion on the self is sufficient.

My Hadrat Wālā said: “A person treading the path of Sufism must carry out daily spiritual practices until he reaches the limit of tiredness.” For example, he must engage in so much remembrance of Allāh until he is on the verge of becoming tired (the limit of tiredness of a young person is more while of an old person is less. In other words, a young person gets tired only after doing a lot of work, while an old man gets tired quickly). Once tiredness commences, leave the spiritual

practices to be done at some other time. Once the tiredness disappears, you must become occupied again.

It is not good to vex and tire the self too much. If not, it will become incapacitated. In short, excesses and shortcomings in striving are disliked. It is essential to remain balanced. For example, Shaykh Sa'dī *rahimahullāh* said: "Do not eat so much that food starts coming out of your mouth, and do not eat so less that you feel weak." Creating a balance should not be done according to your whims. Rather, it should be established as per your shaykh's prescription.

Hadrat Maulānā Thānwī *rahimahullāh* said: "A shaykh is not an '*alim al-ghayb*' (knower of the unseen) but he is an '*alim al-'ayb*' (he is aware of a person's faults and defects either by reading about the person's condition, looking at him, or through other evidences)."

Types of Striving

There are two types of striving:

1. *Mujāhadah-e-ikhtiāriyyah* (deliberate).
2. *Mujāhadah-e-idtirāriyyah/ghayr ikhtiāriyyah* (involuntary).

When there is a desire to commit sin, there is a need for deliberate striving. In other words, when the self demands to commit a sin, you will have to act against it through deliberate striving because this results in effulgence.

Involuntary striving includes the following: When you have to strive when your wife is disobedient, children are disobedient, you have fallen ill or you had an accident. Although you are promised reward for striving for all these situations, this action is not deliberate. Deliberate striving earns more effulgence and light because it is earned through actions. Whereas involuntary striving earns less effulgence and light. Hadrat Wālā Hājī Muḥammad Sharīf *rahimahullāh* said: "Every involuntary worry is a cause of a bond with Allāh *ta'ālā*."

The combination of both types of striving is desirable and praiseworthy in the Shari'ah.

A Hadīth states that a traveller and sick person receive full rewards for the actions which they used to do before travelling or before falling sick. However, the compulsory and obligatory acts of worship are not pardoned. My Hadrat Wālā said: "While you are young, you must carry out as many spiritual practices as your time and health permit. This

is because when you start travelling and experiencing illnesses, you will continue receiving the full rewards for the spiritual practices which you miss.”

May Allāh *ta’ālā* inspire us to practise on deliberate striving and may He make involuntary striving a means of gaining His proximity and grace. Āmīn.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



THE WAY TO ACTION

DAY AND DATE:

Monday, 25 Dhū al-Qa'dah 1395 A.H. (30 November 1975)

TIME:

After fajr ṣalāh (for about 45 minutes)

VENUE OF MAJLIS:

Bāgh Hayāt Sukkhur

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ

By the inspiration of Allāh *ta'ālā* and the blessings of my shaykh, I wish to say something about the way to action.

Things Which Are Always Troublesome

Hadrat Thānwī *rahimahullāh* said: There are three things which are always troublesome:

1. Regret over the past.
2. Doubts about the present.
3. Fear about the future.

Harm to The Seeker When he Regrets About The Past

My Hadrat said: “Regret over the past causes the seeker to grieve.” In other words, when he errs, he must seek forgiveness and move ahead. For example, if your hands get dirty, wash them with soap. Do not sit and cry, do not ask yourself why they got dirty.

If you have *ṣalāhs* and *fasts* which you missed in the past, or you have obligatory dues which you owe to people, you must start making up for the missed *ṣalāhs* and *fasts*, and start paying your dues. As long as you do not make up or obligations are not paid, you cannot tread the path of righteousness in the correct manner.

Hadrat Hājī Muḥammad Sharīf Ṣāhib *rahimahullāh* said: “The essential striving of a seeker has to be on the present. He must be conscious of the present under every condition. In other words, he must constantly check whether his present life is lived with good deeds or in sin. He must continue expressing gratitude over good deeds and seek forgiveness over sins. An elder says: “Hand over the future to the affectionate Master [Allāh *ta'ālā*]. We are not accountable for what is going to happen in the future.”

Maulānā Rūmī *rahimahullāh* said: “The past and future are veils from Allāh *ta'ālā*.” Hadrat Thānwī *rahimahullāh* said that even if thirty years of your life have passed, you must repent today, and start making up for your missed *ṣalāhs* and *fasts*. If you do this, your thirty years will also be recorded as good deeds. You will not be considered to be righteous from now, but will be recorded as a righteous person from the beginning.

A Hadīth states:

رَاقِبِ اللَّهَ تَجِدُهُ تُجَاهَكَ

Be conscious and mindful of Allāh ta'ālā, you will find Him in front of you.

Hadrat Hājī Imdādullāh Sāhib *rahimahullāh* used to ask his associates to meditate on the following when they were engaged in dhikr:

فَأَيْنَمَا تَوَلَّوْا فَثَمَّ وَجْهُ اللَّهِ

No matter in which direction you turn, it is there that Allāh is attentive.¹

You must just continue with what you have to do, i.e. dhikr wa fikr. By dhikr we mean remembrance, and by fikr we mean a concern for rectification. In short, consider proximity to Allāh *ta'ālā* to be your objective. Make a conscious effort to abstain from sins and do all good deeds by your will. If you commit any mistake, seek forgiveness. Do not fret over why it happened or why it did not happen. This is an excess and amounts to exceeding the bounds. Allāh *ta'ālā* and Rasūlullāh *sallallāhu 'alayhi wa sallam* prohibited us from this.

Allāh *ta'ālā* says:

لَا تَغْلُوا فِي دِينِكُمْ

Do not commit undue excess in your Dīn.

Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

مَنْ شَاقَّ شَاقَّ اللَّهُ عَلَيْهِ

Allāh ta'ālā makes it difficult for a person who imposes difficulty on his self.

سَبِّدُوا وَقَارِبُوا وَاسْتَقِيمُوا

Choose the middle way, seek ways of gaining closeness to Allāh ta'ālā and remain steadfast.

A Serious Illness

There is one illness which remains all the time: A person feels that his actions are sufficient and his efforts are plentiful. Consequently, he is always waiting to see the results and fruits of his efforts. He feels

¹ Sūrah al-Baqarah, 2: 115.

his pan of good deeds is full with the bestowals of Allāh *ta'ālā*. How can our deeds ever encompass the bestowals of Allāh *ta'ālā*? Once you realize this, you will never consider yourself to be successful, you will always be ungrateful and remain deprived. Even if you are successful – according to you – and the success is then removed, you will experience the same constriction and worry because feeling constricted and experiencing worries never come to an end. Ups and down continue throughout one's life.

In short, you must always seek Allāh's *ta'ālā* pleasure and flee from His wrath. Also abstain from actions in which there is a danger of earning Allāh's *ta'ālā* displeasure. Furthermore, do not consider yourself to be among the the special and close servants of Allāh *ta'ālā*. If you think you are from them, you will feel uncomfortable among the masses. You must melt and humble yourself because you will have to bear unpleasant situations. If Qārī 'Abd al-Bāsiṭ Miṣrī was asked to teach *Nurānī Qā'idah* (an elementary and primary text for teaching the Qur'ān), he will not teach it. And if he is an expert in the field, he will never refuse to teach it. Humility means: to lower one's self from an elevated position for the sake of benefiting people. You should neither seek immediate nor deferred benefits and fruits. Do not desire quick results for your good deeds.

Hadrat Thānwī rahimahullāh said: "You must constantly pray to Allāh *ta'ālā* to give you the inspiration to do good deeds in this world, bless you with Paradise in the Hereafter, and save you from the Hell-fire. This is the prescribed way of the path, and this is the way of the Sunnah.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



THE REALITY OF INTENTION

DAY AND DATE:

Monday, 3 Dhū al-Hijjah 1395 A.H. (December 1975)

TIME:

After fajr ṣalāh (for about 25 minutes)

VENUE OF MAJLIS:

Bāgh Hayāt Sukkhur

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ
 قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

By the inspiration of Allāh *ta'ālā* and the blessings of my shaykh, I wish to say something about the reality of intention in this special assembly.

Hadrat Imām Bukhārī *rahimahullāh* commenced his *Bukhārī Sharif* with the above Hadīth. We are taught that there are separate intentions for each of the different good deeds.

The Meaning of Intention for Good Deeds

This means that no matter what good deed you are doing, you must think about who you are doing it for – for the Creator or for those who are still to be created.

Hadrat Thānwī *rahimahullāh* said: “When the heart inclines towards something which it considers to be in accordance with its objective and use, we call it an intention. It refers to an intent and an objective through which the ability to do a certain act is created.”

Obviously, before doing anything, knowledge of it is necessary. After knowledge of it, there is an intent and desire to carry it out. This is followed by the ability to move one's hands and legs, and the ability to carry out the act. In other words, the ability to do is subject to the intent and desire to do. You can understand it through the following example: The desire to eat has been placed within you. But it is subdued as if it is a sleeping person. Once your eyes fall on food and you become aware of the food, it wakes up from its sleep and it has a desire to eat the food. This will be followed by the hands stretching towards the food, and the ability or power which you have within you – which has been made subservient to the desire for food - will carry out its task. In short, through the gaze of the eyes, you will acquire knowledge, the knowledge will result in a desire, once this desire is created, it will result in an intent, and this intent will create a motion in your ability – i.e. the ability which Allāh *ta'ālā* created for it. If someone claims that we have not been given the capability at all, then this will be a serious ingratitude to Allāh's *ta'ālā* favours.

In the same way, the desire for enjoyable things has been placed within you for which you are promised Allāh's pleasure and Paradise. Thus, when a person hears that he will get Paradise for a certain deed, it creates an urge or intent to do that deed. The same intent creates a motion in his limbs, and the limbs will enable him to carry out his intent.

For example, a person going out for jihād leaves his house. Look at what prompted him to leave his house. It is the reward of the Hereafter. So this is his intention. If it is for the sake of acquiring booty or popularity, then this will be his intention.

Intention in Good Actions

Intention in good actions is of three types:

1. An action which is done intentionally and wilfully. In other words, a person does it wittingly while he is in his senses, and is conscious of it in his mind. But he neither has a good or bad purpose.
2. A person does an action with an absolutely praiseworthy intention. For example, he is performing ṣalāh so that Allāh *ta'ālā* will be pleased with him.
3. A person does an action with an absolutely vile intention. For example, he is performing ṣalāh so that he may become an important person in the sight of people.

The first two are included in the category of sincerity. To do a good act wilfully and wittingly in order to please Allāh *ta'ālā* is of the highest level. If a person has neither good or bad in his mind, there is nothing wrong with this. As for the third type, it is ostentation which is abhorred.

The question now arises whether intention should be made repeatedly or just once? It is enough to make an intention in the beginning. If an intention is made each time, a person will not be able to choose any action. For example, if he makes a repeated intention to go to the masjid and makes this intention at every step, it will be difficult for him to proceed. In short, an intention is necessary at the beginning of actions which are within one's choice, but there is no need for an intention for their continuity. A person makes an intention once that he is performing ṣalāh for Allāh *ta'ālā*. This first intention is sufficient, and

no matter how many times he carries out this action, the same intention will apply.

A person makes an intention of seeing the way [to Allāh *ta'ālā*]. This is a sincere intention. But if he has the intention of showing others the way or the desire to become a Sufi, then he is seeking something which is incorrect, and this is considered to be polytheism in the path of Sufism. He must not make his own decisions. Instead, he must pass his life by consulting [his shaykh] all the time. If he becomes a doctor to his self while he himself is sick, he will be destroyed; he will never be cured. Listen! Even specialist physicians do not treat their own selves.

A Hadīth states:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صَوْرِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى نِيَّاتِكُمْ وَأَعْمَالِكُمْ

Allāh does not look at your appearances and wealth. Rather, He looks at your intentions and actions.

In fact, the pious elders have written that if a person drinks a glass of water with the intention of drinking alcohol, it is ḥarām. If he is engaged in conjugal relations with his wife while imagining another woman, it will be regarded as adultery.

A Hadīth states:

صَلَّى رَكَعَتَيْنِ مُقْبِلًا عَلَيْهِمَا بِقَلْبِهِ

He performed two rak'ats of ṣalāh with full attention of his heart toward the two rak'ats.

A person must be focussed on the fact that he is standing before Allāh *ta'ālā*.

Hadrat 'Umar *radīyallāhu 'anhū* said:

إِنِّي لَا أَجْهِّزُ جَيْشِي وَأَنَا فِي الصَّلَاةِ

I prepare my army while I am in ṣalāh.

Hadrat Thānawī *rahimahullāh* says that after examining all these narrations, two levels are understood from them.

1. When you are occupied in a particular act of obedience, you must not think of anything else even if it is a good act. In other words, when in ṣalāh, you must not think

of fasting. You must not think of hajj, zakāh or any other non-ṣalāh act while you are in ṣalāh.

2. You become conscious of another act of obedience.

In both cases, you are not intending the other good act while in the present one. For example, while performing ṣalāh, you will not prepare an army with full focus and concentration. Thus, the essence of sincerity of intention is the same in both. There is no doubt about this. However, there is a difference between the two on the basis of the obstacles that crept in.

The first level is more perfect. If the second level is done intentionally, it is imperfect. But if there is a valid reason for it – for example, that task is going to be done very soon, that is why you are thinking about it – then it is also more perfect. As was the case with Hadrat ‘Umar *radīyallāhu ‘anhū*. During those days he was occupied with the preparation of the army and it was a necessity.

However, the criterion for this is *ijtihād* (independent judgement). In short, experiencing such thoughts [in ṣalāh] does not negate sincerity in every situation and condition.

The Benefits of Sincerity

No matter how great an act of obedience or how small, if it is done with sincerity, a person will experience blessings in it. Look! Even if the person has no one to help him or no one to show affection to him, the loftier his intention the more his reward will increase. This is why a Hadīth states: “If my Ṣaḥābī was to spend half a *moedd* (about 400grams) of wheat in charity, it is better than a non-Ṣaḥābī spending gold equivalent to Mt. Uḥud.” The point is that the level of sincerity and love which these personalities had was not equalled by anyone else. This is why their charities and good deeds are multiplied so many times.

The Levels of Sincerity

(1) The highest level is to do something solely for Allāh’s pleasure, there must be no connection whatsoever with the creation.

(2) The second level is to do it to please the creation but without any worldly motive. For example, a person reads the Qur’ān to please his parents, brothers, etc. without having any worldly motive. He does it solely to bring joy to their hearts. This shows the revivalist level of our Hadrat *Thānwī rahimahullāh* who said that if your brother, parents or

shaykh become pleased with any worship of yours, it is also within the level of Dīn, and is included in sincerity. A poet says:

After very long does the cup-bearer send such frenzied
love; that changes the spoilt ways of where love is
distributed.

A Sahābī said to another Sahābī: “You read the Qur’ān very well.” The latter replied: “Had I known you were listening to me, I would have read even better so that I could bring joy to my brother’s heart.”

Listen! A mujaddid (reviver) like Hadrat Thānwī rahimahullāh cannot be born now!!

(3) The third level is when a person does something without any purpose. He does something while he is absolutely unconscious about it. This is also considered to be a good intention and done with sincerity because it is devoid of ostentation.

Summary

1. When you do anything, do it solely for Allāh *ta’alā*.
2. You may do it to bring joy to the creation, but without a worldly motive.
3. You do something without any purpose – neither good nor bad. This is also included in sincerity of intention.

O Allāh! Inspire us to set right our intentions.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



THE REALITY OF TABLĪGH

DAY AND DATE:

Monday, 7 Dhū al-Hijjah 1395 A.H. (21 December 1975)

TIME:

After fajr salāh (for about 35 minutes)

VENUE OF MAJLIS:

Bāgh Hayāt Sukkhur

نَحْمَدُهُ وَنُصَلِّيُّ وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ

أَمَّا بَعْدُ، أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ يُأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

There should be among you a group that continually invites towards good, continually commands good deeds, and forbids evil. It is they who have reached their goal.¹

Rasūlullāh ḡallallāhu ‘alayhi wa sallam said:

مُرُوا بِالْمَعْرُوفِ وَانْهَوْا عَنِ الْمُنْكَرِ (ابن ماجه)

Continue enjoining good and forbidding evil.²

By the inspiration of Allāh *ta‘ālā* and the blessings of my shaykh, I wish to say something about the reality of tabligh.

The Way of Tabligh

Enjoining good is certainly obligatory because it is an order of Allāh *ta‘ālā*. This order applies to everyone. But there are details in this regard. There are two types of obligation:

1. A specific address.
2. A general address.

The duty of specific tabligh is obligatory on everyone. As for general tabligh, delivering a lecture, rectifying and correcting people, etc. this is obligatory on the ‘ulamā’. I have heard from our pious elders that general tabligh is also obligatory on the spiritual masters.

Capability is the basis for calling towards good. Your manner of enjoining good will be different from your shaykh’s. The more a person’s capability, the more he will be responsible for. He is not responsible for more or less than what he is capable of. For example, you can encourage those who are under you towards righteousness. It is obligatory on

¹ Sūrah Āl ‘Imrān, 3: 104.

² Ibn Mājah.

parents to direct their children. The elder brother has to direct his younger brother. The husband has to direct his wife. The master has to direct his slave, or the employer has to direct his employee. And so on.

A Hadīth states:

مُرُوا صِبْيَانَكُمْ بِالصَّلَاةِ إِذَا بَلَغُوا سَبْعًا وَاضْرِبُوهُمْ إِذَا بَلَغُوا عَشْرًا

Order your children to perform ṣalāh when they reach the age of seven, and beat them [if they do not perform it] when they reach the age of ten.

(This age of seven or ten will be calculated according to the lunar calendar and not the solar calendar).

In short, if a person does not do whatever “enjoining good” is obligatory on him, he will be one who discarded an obligatory act. The punishment for such a person is the same as the one who discards a compulsory act.

Allāh *ta‘ālā* says:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ

Those whom, if We give them power in the land, they establish ṣalāh, they give zakāh, they enjoin good and they prohibit evil.¹

The mark of a believer is to be righteous and to spread righteousness. Hadrat Thānwī *rahimabullāh* said: “If a person has the ability to enjoin good and prohibit evil – that is, circumstances indicate to him that if he does this he will not be harmed in any way – then it is obligatory on him to enjoin and prohibit in matters which are obligatory, and desirable to enjoin and prohibit in matters which are desirable.” In other words, it is obligatory to spread righteousness in matters which are obligatory, and desirable in matters which are desirable. For example, the five daily ṣalāhs are compulsory, so it is compulsory to instruct people to perform them. The optional ṣalāhs are desirable, so it is desirable to instruct people to perform them.

If a person does not have the power to advise and instruct, he must sever ties with the person who is committing the evil, and consider

¹ Sūrah al-Hajj, 22: 41.

the evil to be evil (but not the person who is committing it). The enjoining of good and forbidding of evil is detailed as follows with regard to matters which are obligatory: (1) If a person is able to stop an evil physically, it is obligatory on him to stop it physically. (2) If he cannot stop it physically but verbally, it is obligatory on him to stop it verbally. (3) If he cannot do either of the two, it is a sign of weakness in *īmān*. He must sever ties with the evil-doer and consider the evil to be evil in his heart.

A Hadīth states: “When people are engrossed in sin and there are people who have the ability to stop them but still do not do so, Allāh *ta’ālā* will send a punishment down to them.”

Hadrat ‘Ā’ishah *radīyallāhu ‘anhā* says: “Punishment descended on a place which was inhabited by 18 000 Muslims and whose actions and deeds were like those of the Prophets *‘alayhimus salām*. But they were so unconcerned that when they saw acts of disobedience, they did not become angry. They abandoned enjoining good and forbidding evil. This is why they were destroyed.”

This shows that if you see a forbidden act being committed in a particular place and you remain silent about it, you will be considered to be a partner in the crime.

So understand this well: not only is it essential for you to save yourself from sins which are being committed, you will not have absolved yourself from your responsibility if you do not advise those who are committing the sins and do not stop them.

The Etiquette and Prerequisites for Tabligh

1. You must have full knowledge of the Sharī’ah with regard to the matter regarding which you want to make tabligh. (If you do not have the full knowledge of the Sharī’ah with regard to it, you must adopt the third option mentioned above).
2. Sincerity is the first prerequisite for enjoining good. It must be done solely to please Allāh *ta’ālā*. The sign of this is that you consider others to be superior to you.
3. Affection and kindness are essential when advising others.
4. At the time of making tabligh, be conscious of the matter at hand and do not look at the fruits and results

- of it. Our responsibility is to present the message. We are not responsible to make the person accept it and practise on it.
5. We must adopt a general address, not a specific one. Speak in general terms.
 6. We must convey the orders of Allāh *ta'ālā* and Rasūlullāh *ṣallallāhu 'alayhi wa sallam* alone. Do not have any other motives. The person offering the advice or the lecturer must not accept any gifts from the people. A lecture which has no ulterior motive is the most effective.
 7. Do not rectify a person in public as it will cause embarrassment to him. Furthermore, the person will detest you for it. In fact, instead of giving up the evil, he may become more adamant in committing it. This is because he will think to himself: "I have already been humiliated, why, then should I give it up?" It is therefore best to take the person aside and advise him in privacy. If you cannot do this personally, you may ask someone who can rectify him to do it for you. But do not ask his enemy to do it for you because his enemy can never rectify him. Instead, it will humiliate him further.
 8. Do not be stern and strict in your expression. Enjoining good must be done with affection and kindness. If the person still opposes you, you must be tolerant. If you cannot be tolerant, do not address him directly. Restrict yourself to a general address. Do it in a soft manner, and not in a manner which is reprimanding.

Allāh *ta'ālā* says:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

*Invite to the way of your Rabb with wisdom and kind admonishment. And argue with them in a way that is best.*¹

¹ Sūrah an-Naml, 16: 125.

“The way of your Rabb” is the way through which a person reaches Allāh *ta’ālā*. It is established from the Qur’ān and Ḥadīth that Islam is the only “way of your Rabb”. Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* is instructed to invite towards this way. Allāh *ta’ālā* lists three things in this regard:

1. Inviting with wisdom.
2. Inviting with kind admonition.
3. Arguing in a way that is best.

In other words, one type of da’wah entails carrying it out with wisdom. The other is with kind admonition. And the third is arguing in a manner that is best. When conversing with people, we have to establish our claims with proofs and disprove the claims of our opposition with proofs.

Inviting with kind admonition is one of the three ways. Allāh *ta’ālā* is most kind to His creation, this is why He taught us to adopt this way as well. The essence of this is that there are two types of people who advise: (1) A person who is principled. He ensures he follows the principles strictly irrespective of whether people accept or not. (2) A person who is kind to the people. For example, one is when you have to convey the message of a caller, the other is when your father has to advise you. There is a big difference between the two. A father will not suffice with mere conveying of a message. Rather, his affection will impose on him to adopt a manner which would ensure you accept what he says. He will explain to you from the depths of his heart, he will make *du’ā* for you, he will request others to make *du’ā* for you, and so on. So you see what a big difference between the two!

In short, it was solely out of His kindness and affection that Allāh *ta’ālā* first instructed Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* and then his followers not to restrict themselves to wisdom (proofs and evidences) when making da’wah. Rather, they must include kind admonition. This is a very effective method to soften the heart of the addressee. Kindness melts the heart. For example, creating an urge to acquire the lofty levels of Paradise and a fear for the Hell-fire.

A father says to his son: “Son, this thing is harmful, you must not eat it. It will cause a stomach ache, it will cause boils.” Similarly, he may create an enthusiasm in his son by saying: “If you take this

medicine, I will give you such and such thing.” Encouragement and warning are both necessary.

One of the ways of advising is for the shaykh to impose on himself to explain to his addressee in an easy and simple manner. He must commence by attracting the hearts, and end by being straightforward and frank. In other words, he must explain the rules and regulations clearly, not in a vague way. He must start off by encouraging towards good deeds in a dignified manner so that the addressee does not find them burdensome and elusive. For example, he must advise him as follows: We have to control our self and restrict it from freedom. It is essential for us to create firmness and resolve in it. If not, will there be any difference between man and animals? Real manhood lies in man controlling his self, and not succumbing to it.

How to do **Tabligh**

A few people should get together and start the work of *tabligh*. They should not worry about their small number. They must consult an Allāh-fearing ‘ālim and appoint one person as a person who invites to and conveys Allāh’s message. They must inform him to proceed under the advice of such and such ‘ālim (the ‘ālim whom they consulted). They must commence with the work of social welfare and do as much as they can. For example, they must establish a Dīnī madrasah. They must assemble a few youngsters and start teaching them. If anyone asks them what they are doing, they must reply that they are doing what is within their capacity. If Allāh *ta’ala* wills, He will allow the madrasah to continue and progress.

They must always be conscious of the merits and virtues of *tabligh*, and the warnings for not doing it.

Hadrat Masīh al-Ummat wrote to me once: You must go on *tablighī* journeys, *ijtimā’* (gathering) and *ghusht* (going house to house to invite Muslims) after arranging for a reliable person to tend to your source of livelihood. You must do this so that your livelihood is not affected. For example, a farmer must appoint a reliable person to tend to his crops, provide grass and grain to his animals, etc. A businessman must have a reliable person to tend to his business in his absence. In these situations, a person must not think that such situations present themselves when someone falls ill or passes away. In such cases, the livelihood will certainly be affected. Why, then, should he make arrangements before going out for *tabligh*? The answer to this is that

illness and death are not within one's control, and man is not answerable for them. Another thing to bear in mind is that in his absence, there must be a *mahram* (a person whom a woman is not permitted to marry, e.g. her father, brother, son, uncle) at his house at night. There must be someone to see to the outside work during the day. This is done so that the wife does not have problems for the daily needs from the shops, etc. One should not take a loan to go in *tabligh*. He may take a small loan provided he is convinced he has the means to pay it back. In this way, he will be saved from the demands and humiliation of his creditors.

If a person is employed by someone, he must obtain a full approval from his employer. He must make sure he returns to work or to his house within the time which he informed them so that his house people do not become anxious and worried. If he is going to be delayed by a few days, he must ensure he informs them by post or other means of communication so that his family does not have to bear the torment of waiting.

A person must consider serving the 'ulamā' and knowledge of the Dīn to be the foremost or of highest priority. His heart must be filled with respect for the 'ulamā'. He must not make any criticisms or objections against those who do not take part in *tabligh*.

Summary

When it comes to matters which are obligatory, specific *tabligh* is obligatory on every person. As for general *tabligh*, it is only obligatory on the 'ulamā'. Kindness and affection are necessary when making *tabligh*. Whatever is said must be said solely for Allāh's *ta'ālā* pleasure. When addressing a person and inviting him, speak with as much affection as a father with his son. Consider your addressee to be better than you.

May Allāh *ta'ālā* bestow us with the correct understanding and method of *tabligh*. Āmīn.

وَأَخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



THE REALITY OF TAFAKKUR

DAY AND DATE:

Monday, 24 Dhū al-Hijjah 1395 A.H. (28 December 1975)

TIME:

After fajr ṣalāh (for about 35 minutes)

VENUE OF MAJLIS:

Bāgh Hayāt Sukkhur

نَحْمَدُهُ وَنُصَلِّيُّ وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ
 أَمَّا بَعْدُ، فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

These are the parables which Allāh expounds for mankind so that they may reflect.

Rasūlullāh ṣallallāhu ‘alayhi wa sallam said:

فَأَثَرُوا مَا يَبْقَى عَلَى مَا يَفْنَى

Give preference to what is going to remain over what is going to come to an end.

Rasūlullāh ṣallallāhu ‘alayhi wa sallam said:

تَفَكَّرُوا فِي الْآلَاءِ اللَّهِ

Ponder and reflect over the bounties of Allāh.

What is Tafakkur?

By the inspiration of Allāh *ta’ālā* and the blessings of my shaykh, I wish to say something about the reality of tafakkur. Tafakkur means to think and ponder. Allāh *ta’ālā* says:

وَ تِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

These are the parables which Allāh expounds for mankind so that they may reflect.

Allāh *ta’ālā* provides examples and parables in the Qur’ān so that man may ponder and reflect over them. Once he ponders and reflects, he will be able to recognize what is beneficial to him and what is harmful. May Allāh *ta’ālā* bless us with concern, and that too, of the Hereafter.

There are two things which are of utmost importance in this path, viz. dhikr wa fikr. A person must become engrossed in dhikr. He continues remembering Allāh *ta’ālā*, and then sits down and thinks to himself: “My Allāh has showered me with so many favours...He has given me so many bounties!” Once he becomes fully settled in these thoughts, he automatically starts to remember Allāh *ta’ālā* again. If he

experiences any weariness after this continuous dhikr, he must revert to fikr. This was instructed to us by Hadrat Masīh al-Ummat *dāmat barakātubum* [*rahimabullāh*].

The Importance of Tafakkur

Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said in a Hadīth:

تَفَكَّرُوا فِيَّ الْإِلَهَ

Ponder and reflect over the bounties of Allāh.

Every favour of Allāh *ta’ālā* makes a demand on us, saying: Look! What are you thinking about me? Who is it who sent me to you? What is the manner of using me?

Pondering and reflecting are most essential. A person cannot be grateful without reflection; he cannot truly recognize Allāh *ta’ālā*. There are many benefits in reflection. When a person reflects, he saves himself from matters which are harmful to him, he saves himself from things which would cause him loss, he safeguards himself from people who would harm him, he will do things which are beneficial to him, he learns the essence of what is beneficial. Pondering and reflecting over the bounties and favours of Allāh *ta’ālā* is indeed a very great bounty in itself.

The Benefits of Tafakkur

A Hadīth states that a single moment’s tafakkur is better than a hundred year’s worship. A single moment refers to the blink of an eye. Look at the great reward for just a single moment’s reflection!

Reflection Over Favours and Bounties

Reflection is indeed a very great treasure. The person who earns it, and protects it after earning it has indeed safeguarded himself against worry. Whatever he earns through dhikr, the different acts of worship, and his lawful means of income will all be safeguarded against worry. Nothing is safeguarded through heedlessness. Man can just ponder about his own self and look at how many bounties and favours Allāh *ta’ālā* showered on him. His mere existence is one of the greatest bounties. Then look at the countless favours within this one bounty. Allāh *ta’ālā* created the head, He placed the brain within it, and then gave the brain the ability to think. Look at a mad man; does he not have a brain? He certainly has a brain, but the ability to think and understand has been taken away from him. So we must thank Allāh *ta’ālā* that our brains are

functioning properly. Hadrat Wālā once said a unique thing: The mere fear that Allāh *ta'ālā* will take away a certain bounty from you is also included in gratitude [to Allāh *ta'ālā* for His bounties].

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ

O Allāh! I seek refuge in You from Your bounties being removed from me. [And from Your bounties coming to an end on account of my heedlessness and sins].

When a person is seated in an assembly, he must address his self saying: “Listen carefully to what is being said, and compare it to your condition.” He must continue reflecting in this manner. The speaker must address his self, while the listeners must address their selves. Full attention must be focused towards your heart. Continue taking stock and account of yourself. Only then will you benefit from whatever you hear. If you allow something to enter from one ear and exit from the other, what benefit will you gain? May Allāh *ta'ālā* inspire us to ponder and reflect.

A mad man also has a skull, a head and brains. Yet he is of no use. So how grateful we have to be that Allāh *ta'ālā* blessed us with a normal and fully functional brain. He gave us a machine which is working properly so that it could carry out its tasks in the proper manner. Does the One who has the power to give us such a machine not have the power to render it useless? Does He not have the power to snatch it away from us? He has the power to do all this.

Just as Allāh *ta'ālā* has the power to bestow favours and bounties, He has the power to take them away. Man should be constantly fearful; he must not be proud. Does a man who is deaf not have ears? He also has ears but the power to hear has been taken away from him. He does not have the ability to hear. He has ears but cannot hear. So what a great favour of Allāh *ta'ālā*! He gave us ears and also placed the ability to hear in them. He gave us a hearing machine which is functioning properly. Could Allāh *ta'ālā* not have made us deaf? He certainly could. He has the power to do it.

We have eyes. Do blind people not have eyes? Every blind man has eyes. He also has eye-lids, the eye-ball, the pupil of the eye and the white of the eye. What a great favour of Allāh *ta'ālā* – He blessed us with eyes and placed light in them with which they can see. Now He is the Being who gave us the eyes, placed light in them, showed us how to use

them, and thereby did us such a great favour. Does He not have the power to snatch away this favour from us? He certainly has.

Allāh *ta'ālā* gave us a tongue. Does a dumb person not have a tongue? He also has a tongue, he also has thirty two teeth. He also has jaws and lips like ours. But look at the great favour of Allāh *ta'ālā* for having given us a tongue and placed in it the power of speech, placed in it the ability to speak. Now does the Being who blessed us with such a great bounty not have the power to snatch it away from us? He certainly has the power to do it.

Allāh *ta'ālā* gave us hands. Had He willed, He could have paralysed them, rendered them incapable, or caused the joints to become attached to each other [preventing us from folding and extending our hands]. What a great favour of Allāh *ta'ālā* for having given us hands, keeping the joints correct and sound, and for not paralysing them. After having blessed us with these bounties, is He not able to snatch them away from us? We ought to fear Him.

Allāh *ta'ālā* gave us legs and then attached feet to them. He made the feet sound and functioning. He neither paralysed them nor made them insensitive and numb. If we were to place them on something cold, they would become powerless. Does a lame person not have legs and feet? A person whose legs have been amputated is different from a lame person. It is solely Allāh's *ta'ālā* favour for having placed the capability of walking and sensation in our legs and feet.

So this is the demand of pondering and reflecting. This is also the demand of the teachings of Hadrat Maulānā Thānwī *rahimahullāh*: A servant [of Allāh *ta'ālā*] must ponder and reflect. He must think to himself: I was not worthy of the favours and bounties which Allāh *ta'ālā* blessed me with. He gave them to me without my deserving them. It is now my duty to use them according to His will.

A Hadīth states: Give preference to what is going to remain forever over what is going to come to an end.

What is this world? This world is temporary while the Hereafter is everlasting. Hadrat Thānwī *rahimahullāh* defines tafakkur as: A person is conscious of two things in his mind, and then brings a third thing into his mind. For example, he knows that the Hereafter is everlasting, and he knows that preference must be given to the thing which is everlasting. So

from these two points, he concludes that the Hereafter is worthy of being accorded preference, and therefore gives preference to it.

Allāh *ta'ālā* says:

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاجْتِلاَفِ اللَّيْلِ وَالنَّهَارِ لَآيٰتٍ لِّاُولِي الْاَلْبَابِ.
الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَامًا وَقُعُوْدًا وَعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ
وَالْاَرْضِ. رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ.

Surely in the creation of the heavens and the earth, in the alternation of the day and night are signs for the intelligent. Those who remember Allāh standing, sitting, lying on their sides, and reflect on the creation of the heavens and the earth. They say: "O our Sustainer! You have not created this [creation] in vain [rather, there is much wisdom in all this]. You are pure from all defects. Save us, then, from the punishment of the Fire."

Who Are The Intelligent Ones?

The intelligent ones are those who remember Allāh *ta'ālā* in every situation – whether they are sitting, standing or lying down. They ponder and reflect over the creation of the heavens and earth:

وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ

They reflect on the creation of the heavens and the earth.

They think to themselves: "Look at how our Allāh created the heavens and skies. Look at this huge canopy above our heads which is standing without any support. Is there any pillar beneath this sky? Look at how He created the land, and see how He placed it on water!" These intelligent people whom Allāh *ta'ālā* refers to as people of intelligence say:

رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ

"O our Sustainer! You have not created this [creation] in vain [rather, there is much wisdom in all this]. You are pure from all defects. Save us, then, from the punishment of the fire."

¹ Sūrah Āl 'Imrān, 3: 191.

O our Sustainer! O our Nourisher! Without doubt, You did not create anything in vain. You certainly have some wisdom in creating all these creations. You are pure from all defects, so save us from the punishment of the Hell-fire.

Nothing is Created in Vain

A Hadīth states that there was a Prophet of Allāh *ta'ālā* before Rasūlullāh *sallallāhu 'alayhi wa sallam*. His people said to him: “O Prophet of Allāh! We do not like flies. What is the wisdom behind creating them? Pray to your Allāh to put an end to them.” The Hadīth states that all the flies were destroyed through the prayer of that Prophet. Subsequently, all the humans who were present at the time experienced swelling of their bodies. They all became fat and bloated. The swelling increased to the extent that it became difficult for them to see, difficult to hear with their ears, and difficult to speak with their tongues. They experienced difficulty in relieving themselves [of urine and stool].

They went to the Prophet and said: “O Prophet of Allāh! Without doubt, Allāh *ta'ālā* did not create anything in vain and without a purpose. We repent. Turn to your Allāh and pray to Him to bring back the flies.” He prayed to Allāh *ta'ālā*, his prayer was accepted, the flies began appearing once again and the swelling of the people disappeared.

Man should not make such statements. There was a pious elder who was sitting on the edge of a sea. It began raining and the rain water was falling on the sea. He said to himself: “I do not know why water has to fall on water.” His internal spiritual conditions were immediately snatched away from him. He cried profusely for having considered the pouring down of water on water to be useless. He did not ponder and reflect. Had he done, he would not have made such a statement. Allāh *ta'ālā* accepted his repentance and addressed him saying: “O My servant! You see these oyster shells in the sea. There is a time when they surface and open their mouths. We send rain water on them. When a drop of rain water enters them, it becomes a pearl. The oyster shell goes back to the bottom of the ocean. This is Our wisdom behind sending water on water.”

There was another pious elder who asked: “What is the reason for sending rain now!?” A voice addressed him: “O you naïve person! When did We ever send rain at inopportune times! We always send rain at the right times.”

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ

“O our Sustainer! You have not created this [creation] in vain [rather, there is much wisdom in all this]. You are pure from all defects. Save us, then, from the punishment of the Fire.”

If a person ponders and reflects over the creation of every single creation, he will gauge numerous benefits and wisdoms. No matter how much you think and ponder, you will not reach His Being. In other words, you cannot fully comprehend Allāh’s knowledge and wisdom. Allāh *ta’ālā* may inspire a person to understand certain things to a certain extent. This is a gift from Him. The more you ponder and reflect, the more your true recognition of Allāh *ta’ālā* increases. The pious elders say:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

The person who recognizes his self has certainly recognized his Rabb.

A person recognizes his self and thinks to himself: “My Rabb has placed so many treasures within me, He blessed me with so many qualities. He bestowed all this to me without my deserving them. I was not eligible for any of these treasures and qualities.” A person continues pondering over all this. The more he reflects over his self, the more he will recognize Allāh *ta’ālā*.

Someone asked Imām Shāfi’ī *rahimahullāh*: “Hadrat! How did you get the recognition of Allāh *ta’ālā*?” He replied: “By looking at an egg. Look at Allāh’s uniqueness! From a living creation (a fowl), He creates something which is lifeless (an egg). And from this lifeless creation, He causes a living creation (a chick) to appear.”

Man ponders over his own creation. What was he created from? From a drop of semen which entered the womb. It went through certain stages whereby it became a piece of clotted blood. It then developed until it was given limbs, the spirit was blown into it, and all capabilities were placed in it. While he was being sent into this world, he was informed via the angels of his responsibilities, his name, and for how long he will be sent into this world.

A Hadīth states: Before a child is born, an angel comes into the womb of the mother and addresses the child: “This is your work, and this is your name.” What is his work? His work is to worship Allāh *ta’ālā*.

The angel does not tell him to go into the world and become engrossed with it. May Allāh *ta'ālā* bless us with the ability to ponder and reflect.

Hadrat 'Alī *radiyallāhu 'anhu* narrates that Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: "There isn't so much benefit in reading the Qur'ān without pondering and reflecting. Neither is there any special benefit in worshipping Allāh *ta'ālā* without pondering." (There is certainly a benefit; we cannot deny it. But for real benefit, there has to be pondering and reflection). Man must resort to this.

A Hādīth states that Rasūlullāh *ṣallallāhu 'alayhi wa sallam* never laughed aloud. The most he would do is smile. When he smiled, his blessed teeth would be exposed, and people would gauge that he was smiling. But he never laughed by emitting a loud sound. His smiling too was solely for the consolation of Muslims and to bring joy to the people. After all, the punishments of the grave, the Resurrection and the Hell-fire were all before him. He used to say: "If you only knew what I know, you will laugh little and cry profusely." You would probably not laugh at all.

Hadrat Thānwī *rahimabullāh* said with regard to concern about one's own rectification: "Let alone the juniors, even the seniors must not sit back. Those who are shuyūkh, those who are senior personalities must not sit back without any concern. They must also be concerned about their rectification and reformation like any other ordinary person." Hadrat Thānwī *rahimabullāh* says: "By remaining concerned, the path is automatically opened to them. Concern is like the hair spring of a watch. It is very small and minute, but all the other parts are dependent on it's movement." Hadrat Thānwī *rahimabullāh* also said: "Concern conquers all the forts of Dīn and this world." May Allāh *ta'ālā* bless us with the treasure of concern.

Allāh *ta'ālā* says:

وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ

The soul must look at what it has sent forth for tomorrow.

Every person must look and continuously worry about what he sent forth for tomorrow, what he sent forth for the Hereafter. He must constantly take stock of his deeds. He must think to himself: "How many good deeds did I do today?" He must then express gratitude over them. "How many bad deeds did I do today?" He must seek forgiveness

for them. In order to save himself from future sins, he must pray to Allāh *ta'ālā* saying: “O Allāh! Take me under Your full protection through Your total mercy. O Allāh! The inspiration which I got to do good deeds was solely from You. It was not within me to do all this. Give me the inspiration to do more good deeds.”

A person must engage in introspection. He must lie down on his bed and think to himself as follows: I am about to die. My soul is about to leave me. My wife and children are crying. My brothers, sisters, friends and beloveds are all grief-stricken over my departure from this world. I have been buried in my grave. The trumpet has been blown. I am now presenting myself before Allāh *ta'ālā* on the field of Resurrection.

When you feel distressed at thinking about all this, you must seek forgiveness, say to Allāh *ta'ālā*: “I seek Your protection. I seek well-being. Save me! Show me Your mercy. Pardon me. Forgive me my sins. Pardon me.”

Take account of your self daily. We take stock of our businesses daily. We check how much we collected for the day, how much goods were sold for cash, how much were sold on credit. A person must set aside a few minutes to think in this way [about his deeds]. He must express gratitude over his good deeds, seek forgiveness for his evil deeds, and think of death. He must do all this, read the kalimah, and then go to sleep.

My Hadrat [Maulānā Masīhullāh Sāhib *rahimahullāh*] says: Whoever takes stock of his self and engages in introspection will – *inshā Allāh*, *inshā Allāh* – be successful in both worlds. To take stock of one's deeds of the entire day is known as *muḥāsabah*, and to think of death when going to sleep is known as *murāqabah*. *Inshā Allāh*, the person who does this will be successful. May Allāh *ta'ālā* give us the inspiration to practise.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



THE REALITY OF TAQWĀ

DAY AND DATE:

Monday, 1 Muḥarram 1395 A.H. (4 January 1976)

TIME:

After fajr ṣalāh (for about 40 minutes)

VENUE OF MAJLIS:

Bāgh Ḥayāt Sukkhur

نَحْمَدُهُ وَنُصَلِّيُّ وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ
 أَمَّا بَعْدُ، فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O believers! Fear Allah and remain with the truthful ones.

Rasūlullāh ṣallallāhu ‘alayhi wa sallam said:

أَلَا إِنَّ التَّقْوَى هَهُنَا. وَأَشَارَ إِلَى صَدْرِهِ

“Listen! Taqwā is here.” And he pointed towards his chest.

By the inspiration of Allāh *ta’ālā* and the blessings of my shaykh, I wish to say something about the reality of taqwā in this special assembly.

When our Hadrat Wālā (Maulānā Masīhullāh Sāhib rahimahullāh) came to Sukkhur, he spoke on the above blessed verse in one of his assemblies. He said: There are three parts to this verse:

1. Īmān.
2. Taqwā.
3. Ma’īyyat-e-Sādiqīn.

There is a unique bond and correlation among these three parts. This verse addresses the believers – they are the ones who believe in Allāh *ta’ālā*. It is a special address. Look at the love with which they are addressed. [Allāh *ta’ālā* is saying]: O you who believe in Me! O you who believe in My beloved Rasūlullāh ṣallallāhu ‘alayhi wa sallam! (All praise is due to Allāh we have been blessed with the wealth of īmān. This is why we are addressed in this manner). Whenever we come across this type of address: *Yā ayyuhal ladhina amanū* (O believers), then each believer must think to himself: This address is specifically for me. (Look at the joy and delight in such presence of mind). Allāh *ta’ālā* is saying: Fear Allāh, and remain in the company of those who are true and resolute in their Dīn. Whose external and internal conditions are the same. Who practise on all the departments of the Sharī’ah to the full. They have become genuine

believers in their constant practising on the orders of the Sharī'ah; and the true colours of the Dīn are found in them.

My Ḥadrat Wālā said: "Two essentials result in a third essential." For example, something which is beloved to one's beloved becomes beloved as well. This is a rule of the Arabic language." Ḥadrat Khwājah Sāhib *rahimahullāh* used to say: "I love my shaykh so much that my heart desires to kiss the hands of even those of his family members who shave off their beards."

Listen further: Taqwā is essential for īmān. Taqwā refers to carrying out Allāh's orders and abstaining from His prohibitions. A person must constantly have this fear: "Is the task which I am about to do permissible or not?" Taqwā is compulsory because īmān is compulsory (thus, in order to acquire one compulsory element, the other compulsory element – taqwā – will also become compulsory). One's īmān will be protected through taqwā, and taqwā will be protected through righteous companionship.

First of all, taqwā can never be firmly established without righteous companionship. Continuity in taqwā is essential for the continuity of one's īmān. And continuous righteous companionship is essential for the continuity of one's taqwā. Ḥadrat Thānwī *rahimahullāh* said: "Until now, the pious elders had said that righteous companionship is compulsory. I am going one step forward and saying that it is *fard-e-'ayn* (compulsory on every believer)."

Experiences of over 1 400 years show that anyone who desired Allāh's pleasure and wanted to become His close friend, did so through righteous companionship. We have not found any proof where a person became a close friend of Allāh *ta'ālā* without righteous companionship.

The Mark of a Righteous Person

In order to recognize a righteous person (in whose company we are ordered to remain), a person must sit in his company for about 10-20 times. This companionship with him must reduce the person's desire for this world, increase his love for Allāh *ta'ālā*, looking at the righteous person must cause him to think of Allāh *ta'ālā*, his speech must increase one's knowledge, remaining with him must increase one's desire for good deeds, and he must have obtained permission to induct murīds from a qualified shaykh.

Someone might object and say: “We frequent the close friends of Allāh *ta’ālā* but we still experience the desire to commit sins.” A reply to this is that such a desire will certainly be experienced. You can understand this through an example: Within our bodies we have semen, blood and stool. Yet we are considered to be pure. But no sooner any of these impurities come out of their specific places, we become impure. So there is so much of impurity within our bodies, yet we are pure! This shows that when we do not act on our desires and suppress them instead, we will develop the light and effulgence of taqwā. Look at the Sahābah *radīyallāhu ‘anhum* and their acceptance in Allāh’s sight. They had the blessed companionship of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*, yet they also experienced the desire to sin.

The Light of Taqwā

There is certainly some difficulty in suppressing one’s desire [to sin]. However, this suppression and the subsequent light of taqwā which is acquired is so delicious that nothing of this world can compare with it. If a person claims that he never experiences the desire to sin, then such a person is not a man. Remember, the desire to sin can be suppressed, but cannot be terminated. One should not even try to put an end to it, or else he will drown himself. The pious elders liken it to an exposed livewire. If a person touches it, he will be electrocuted. The treatment for evil thoughts is to disregard them. This is the only treatment. The demand and desire to sin will certainly exist. If you pay attention to it, it will stick to you just as a livewire gets stuck to you.

The Meaning of Taqwā

Hadrat Thānwī *rahimahullāh* said: The word taqwā has two meanings in the Sharīḥ: (1) to abstain, (2) to fear. One must abstain from sins and fear Allāh *ta’ālā*. This is within one’s will just as eating and drinking are within one’s will and choice. A person must think about the grave, the Resurrection and the different forms of punishment. Inshā Allāh, he will develop fear. In order to adopt taqwā, a person must think about Allāh’s power and might during his youth, and about His mercy and beneficence during his old age. We thus learn that taqwā is confined to two points: to abstain and to fear.

Where is Taqwā?

Rasūlullāh *sallallāhu ‘alayhi wa sallam* said:

الْإِنِّ التَّقْوَىٰ هُنَا. وَأَشَارَ إِلَىٰ صَدْرِهِ

“Listen! Taqwā is here.” And he pointed towards his chest.

Rasūlullāh *sallallāhu ‘alayhi wa sallam* pointed towards his chest and said: “Taqwā is here.” If the entire body is trembling but there is no taqwā in the heart, then it is nothing (in other words, the person is not abstaining from sins, but the body is trembling from the punishments. This is not taqwā. Taqwā is when a person abstains from sins). When there is a desire to commit sins, and the desire is intense, a person must immediately complain against this to Allāh *ta’ālā*. He must say: “O Allāh! Look, it is not listening to me.” Inshā Allāh, Allāh’s *ta’ālā* help and assistance will be with him. If you adopt taqwā without seeking Allāh’s *ta’ālā* help and assistance, you will be defeated. We must seek Allāh’s *ta’ālā* help.

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ عَلَى طَاعَتِكَ

O Allāh! We seek Your assistance for obeying You.

So taqwā is in the heart, and abstention and fear are also in the heart. The desire and demand to commit sin will certainly be experienced, but you must not act on the demands. Bring your will into action and seek help from Allāh *ta’ālā*. Whoever practises on the prescription of our Hadrat Wālā *rahimahullah* will – inshā Allāh – acquire the effulgence of taqwā and the eyes of his heart will open.

The greater the demand to commit sin, the greater the need for taqwā. On one side you have the self and Satan attacking you, while on the other side you are only thinking whether you should save yourself or not (and how can you save your self?). Brother! Take courage. Do not allow yourself to practise on the demands of sins. Take care of your weapons, viz. courage and taqwā. If you do this, you will be saved. A person cannot be saved merely by thinking.

A Hadīth states that Satan is our most ardent enemy, and he moves through our body just as blood flows through it. Seeking forgiveness is the only way of expelling Satan. The moment you say:

اَسْتَغْفِرُ اللهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَاَتُوبُ اِلَيْهِ

I seek forgiveness from Allah my Rabb from every sin, and I turn in repentance to Him.

He will flee from you.

Taqwā of the Body Parts

The taqwā of the heart entails disregarding the evil thoughts which enter it. The taqwā of the eyes entails abstaining from evil glances. Taqwā of the hands is to abstain from wronging anyone, and abstaining from touching your private parts with lust. Taqwā of the legs entails not going towards sin. Taqwā of the ears means you must not listen to backbiting, and you must also abstain from listening to music. Taqwā of the tongue means you must not backbite anyone, and you must abstain from futile and useless conversations. Taqwā of the stomach entails abstaining from eating what is unlawful. Taqwā of the face means your face must have the effulgence of a beard. Taqwā of the head means your hair must not be trimmed or kept against the orders of the Sharī'ah.

How should a person fear Allāh *ta'ālā* with his heart? How should he fear Allāh *ta'ālā* with his eyes, ears, tongue, hands and legs? How should he fear Allāh *ta'ālā* with his private parts? In short, how should he abstain from sins? All this has been explained by our Hadrat Thānwī *rahimahullah*.

Acquiring Taqwā

The person who wants to develop taqwā within himself must think of Allāh's torments and punishments every day. He must think of Allāh *ta'ālā* as one who is very powerful in seizing and meting out punishment. Inshā Allāh he will be blessed with taqwā. It is also necessary to remain in the company of the accepted and righteous servants of Allāh *ta'ālā* in order to develop taqwā and to maintain it. It is only through righteous companionship that a person can preserve his taqwā.

So whenever you experience the demand to commit a sin, abstain from it through your will. Do not act on the demand and do not think too much about it. Inshā Allāh you will be blessed with taqwā. May Allāh *ta'ālā* bless us with taqwā.

وَاٰخِرُ دَعْوَانَا اِنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ



THE REALITY OF TAWĀDU'

DAY AND DATE:

Sunday, 22 Muḥarram 1395 A.H. (4 January 1976)

TIME:

After fajr ṣalāh (for about 35 minutes)

VENUE OF MAJLIS:

Bāgh Ḥayāt Sukkhur

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ
 أَمَّا بَعْدُ، فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

The servants of the Merciful are they who walk humbly on earth.¹

Rasūlullāh *ṣallallāhu 'alayhi wa ṣallam* said:

مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ

Allāh elevates the one who humbles himself for Allāh's sake.

By the inspiration of Allāh *ta'ālā* and the blessings of my shaykh, I wish to say something about the reality of *tawādu'* in this special assembly.

The Mark of the Humble Ones

Allāh *ta'ālā* is saying in the above-quoted verse of the Qur'ān that the servants of the Merciful [Allāh] are those who walk on earth with humility. Allāh *ta'ālā* refers to Himself as *Rahmān*, which means, most Merciful. The servants who walk with humility and subdue themselves totally are blessed with Allāh's mercy.

They walk with their gazes down and having obliterated their selves. If they have to confront any irreligious person, they do not get into any argument with him. They do not enter into any debate or squabble with him. Instead, they utter words of peace and proceed from there.

Hadrat Thānwī *rahimabullāh* said: "This is not an era for debating. Previously, debates used to take place for the sake of announcing the truth and seeking the truth. Nowadays, debates are held to display one's intellectual acumen." We should not enter into debates in today's times. This is a major weapon used by Satan to deviate Allāh's servants. We have to safeguard ourselves from it. Hadrat Thānwī

¹ Sūrah al-Furqān, 25: 63.

rahimabullāh said: "Do not abandon your ways, and do not interfere with the ways of others."

Look! If a person disputes with us, then even if he does not accept what we say, inshā Allāh, he will not be able to defeat us (in other words, he cannot influence us). But what is the benefit of disputing and debating? You must clearly say to the person: "Our elders and 'ulamā' are present; you may discuss with them."

By lowering the gaze when walking and abstaining from looking here and there, one develops the quality of humility. This is established from the Qur'ān and Hadīth. Allāh *ta'ālā* speaks in praise of such people, and this is also proven from the Hadīth. What a unique statement [in the Hadīth]: "Allāh *ta'ālā* elevates the one who humbles himself for Allāh's sake." The Hadīth uses the word *lillāhi* (for Allāh's sake). In other words, he humbles himself for Allāh's sake and obliterates his self with sincerity. This [act of humbling one's self] is the act of the servant. It is followed by the action of Allāh *ta'ālā* [of elevating this person].

The act of elevating has no limit. Since Allāh *ta'ālā* is most high, He will elevate a person according to His status. But the prerequisite is for the person to humble himself for Allāh's sake.

The Essence of Humility for Allāh's Sake

Hadrat Thānwī *rahimabullāh* said: "The essence of humility for Allāh's sake is to consider one's self to be a nonentity. To humble one's self after considering one's self to be nothing. Look! A person may obliterate and humble his self for Allāh's sake, but his intention is to be elevated. This negates sincerity.

Essentially, humility means that if a person humiliates you after considering you to be insignificant, you must not develop the desire to exact any retribution or revenge. A person said to a pious elder: "I am extremely useless and disgraceful." The elder said: "You are undoubtedly useless and disgraceful." On hearing this, the man went into a rage. Hadrat Thānwī *rahimabullāh* says at this point: "The man was not a humble person." Ask your self, if you are really useless and disgraceful, why are you disturbed when someone agrees with you? Why are you offended when someone says this to you? If you are not offended by anyone speaking ill of you, you may conclude that this is the highest level of humility. Whether someone praises you or dispraises you, your response must be the same [you must not be affected by it]. This means

that you must be the same in your mind because you cannot be the same in your natural response. However, you must adopt humility in matters which are within your choice and control.

The Unique Condition of Hadrat Gangohī

I just recalled a statement of Hadrat Maulānā Rashīd Aḥmad Gangohī *rahimabullāh*. He wrote to his shaykh saying: “Hadrat! I am writing after a very long time. I do not know what to write. I am relating a brief condition of mine. I am neither overjoyed by the praise of anyone nor dejected by the dispraise of any person. And I do not find any objection in any issue related to the Sharī‘ah.”

Hadrat Hājī Imdādullāh *rahimabullāh* replied: “This poor servant [referring to himself] is also experiencing the same condition. Maulwī Rashīd Aḥmad! There can be no loftier condition than this in the in the path.”

It is Allāh’s promise: Anyone who chooses to be humble, low and soft, We will bestow him with elevation and high rank.

Hadrat Thānwī *rahimabullāh* said: “Humility is the basis and source of unity.” He added: “Unity is maintained through piety and humility.” When there is humility, humbleness and lowliness between two people, there will never be discord between them. The only way for unity and agreement is for one person to consider the other to be better than himself and to overlook the pains caused by the other.

I have a *pīr bhāi* (co-khalīfah). Māshā Allāh, he is an ‘ālim, and has devoted his entire life for tablīgh. He used to teach in Tandawālah Yār. He took a promise from one of his friends saying: “Now there is only one way of coming right. You must search for faults in me. If you find anything in me which is against the Sunnah and against the ways of my shaykh, you must reprimand me. I will not ask you for any proof in this regard.” His friend said: “Maulānā! You must also search for faults in me and inform me. I too will not ask you for any proofs (with regard to what faults you found in me).”

Later on, he wrote to my Hadrat Wālā [Hadrat Masīḥ al-Ummat *rahimabullāh*] informing him about this agreement. My Hadrat Wālā was most pleased by it.

If there is affection and humility between two people, no force on earth can separate them. If you have to befriend a person, make sure it is with a person who has Dīn in him. If a person does not have the

signs of a true friend as outlined by our pious elders, then do not even think of establishing a friendship with him. If you do, he will destroy your Dīn. For example, a person is bare-headed, or eats and drinks while walking around on the streets. The Hadīth scholars do not consider him to be a reliable narrator and do not accept his testimony. So if a person dresses against the Sharī'ah, if his habits are against the Sunnah of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*, and you happen to befriend him, he will destroy your Dīn. Tell me! How can a person who is unfaithful to Allāh and Rasūlullāh *ṣallallāhu 'alayhi wa sallam* ever be faithful to us?!

An Exceptional Advice of Hadrat Masīh al-Ummat

In 1967, my Hadrat Wālā *dāmat barakātuhum* [*rahīmahullāh*] said something to me on Rauharī Station. He said: "Look brother, you must remember this statement of mine: 'Remain united and remain pious.' He also said: 'As long as you do not become pious, you cannot be united. And as long as you do not remain united, you cannot be pious.'" This is how humility is acquired (in other words, each one is essential for the other).

My Hadrat Wālā added: "I have quoted this from one of the statements of Hadrat Thānwī *rahīmahullāh* when he was travelling on one of the trains in India. He was very much concerned about the mutual discord among the Muslims. Hadrat Thānwī *rahīmahullāh* said: 'While I was travelling on a train in India, people were talking about politics and unity. A villager said to his companion: 'Hey! Do you hear what they are saying?!' He said to his fellow villager: 'Bhāi! Unity will only be realized when we remain united and pious.'"

Hadrat Thānwī *rahīmahullāh* said that there is attraction in humility. There is a natural attraction towards a humble person. Understand this and adopt humility. It is the right of Allāh's greatness for a person to obliterate himself before Him and to consider His servants to be superior and better than himself.

A person thinks to himself: "I will wear the clothes which are in vogue today and I will speak in the accent which is adopted by people. In this way, I will receive recognition and be accepted [in society]." Honour and dignity can never be achieved in this way. It is most vile to think in such a manner. You are really the slave of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. You have to adopt the appearance of your master. Agreed, you may get some recognition for a few days if you adopt the present culture, but for how long will this recognition last? It will only last for a few days

– there will never be continuity in it. Honour is only obtained from Dīn, and when you are dyed with the colour of Dīn. It is an honour which gives you control over the hearts of people. But you must not desire such honour. If it comes on its own, it is not harmful. My Hadrat Wālā [*rahimabullāh*] said: “It is disliked to desire honour, but acceptable when it comes on its own.”

Maulānā Rūmī *rahimabullāh* said that we must not look down on those who are begging for Allāh’s love. These people are kings even without thrones, crowns, pomp and splendour.

If anyone mocks at you for the clothes you are wearing, let him continue. If he finds fault with your ways, let him do. Do not bother about anyone scorning you. Allāh *ta’ālā* is sufficient for you. You must worry about pleasing Him. Remember! A lover of Allāh *ta’ālā* has always been castigated. If you want to be a true lover of Allāh *ta’ālā*, you will have to bear criticisms and accusations. Allāh *ta’ālā* says:

لَا يَخَافُونَ فِي اللَّهِ لَوْمَةً لَّائِمَةً

They do not fear the criticism of anyone in matters related to Allāh.

So the gist of all this is that if we adopt humility for Allāh’s sake, He will bestow us with loftiness. What is loftiness in Allāh’s court? It is acceptance by Him. May Allāh *ta’ālā* inspire us towards genuine humility and may He accept us.

وَأَخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



THE REALITY OF TAUBAH

DAY AND DATE:

Monday, 29 Muḥarram 1395 A.H. (1 January 1976)

TIME:

After *fajr ṣalāh* (for about 40 minutes)

VENUE OF MAJLIS:

Bāgh Ḥayāt Sukkhur

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ
 أَمَّا بَعْدُ، فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا

O believers! Turn to Allah in repentance with a sincere repentance.¹

Rasūlullāh ṣallallāhu ‘alayhi wa sallam said:

يَا أَيُّهَا النَّاسُ تُوبُوا إِلَى اللَّهِ (رواه مسلم)

O people! Turn in repentance to Allāh.²

By the inspiration of Allāh *ta‘ālā* and the blessings of my shaykh, I wish to say something about the reality of repentance.

The Definition of Taubah

Taubah refers to: Remembering one’s sin and the heart feeling pain at committing it. It is essential for the person to give up the sin and to make a firm resolution of not committing it in the future.

Taubah means to return and to come close after having distanced one’s self. But there is a beginning and an end to it. The beginning is for the light and effulgence of recognition to spread through one’s heart, and for it to be fully convinced and aware of the fact that sin is a poisonous killer and something which would cause one’s destruction. Then after developing fear and remorse, the person must have such a genuine and sincere desire to make amends that he immediately gives up the sin in which he was involved and makes a determined resolution to abstain from it in the future. Together with this, he must make up for his shortcoming as much as he can. When taubah for the past, present and future is made in this way, we will say he has acquired that level of perfection in his taubah which could be referred to as the end [or peak] of taubah

¹ Sūrah at-Tahrim, 66: 8.

² Narrated by Muslim.

There is a well-known statement of the erudite scholars which states that a firm determination of not returning to the sin is essential for taubah to be valid. Other scholars say that this is not necessary. Rather, a firm determination should not be present because it smacks of a claim, heedlessness with regard to Allāh's divine will, and in fact, opposition to divine will. However, inclination and the obvious texts [of the Qur'ān and Ḥadīth] are against this because this determination is a prelude to abstention; and abstention is obligatory. And a prelude to an obligatory act is also obligatory. Thus, a determination not to return [to the sin] is essential for repentance. I [Ḥadrat Maulānā Thānwī *rahimabullāh*] feel that this means: Together with a firm determination and resolution, a person must bear in mind Allāh's power and divine will and be vigilant about falling into the sin again. His taubah must not be like the those who have not truly recognized Allāh *ta'ālā*, who make a firm resolution, but remain totally heedless of Allāh's decree and divine will. The erudite scholars consider remorse alone to be the essence of taubah. As stated in a Ḥadīth:

التَّوْبَةُ التَّدْمُرُ

Repentance entails remorse.

This is the middle way adopted by Ḥadrat Thānwī *rahimabullāh*. A person must constantly seek Allāh's refuge: "O Allāh! Take me under Your total protection through Your absolute mercy." Demands and desires will be experienced throughout one's life. The erudite scholars consider remorse to be the essence of taubah. A person must repent with his tongue and be remorseful in his heart. Taubah accompanied with remorse of the heart is an act of obedience on its own.

Allāh *ta'ālā* says:

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا. وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ ۚ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ ۚ

The acceptance of repentance is surely on Allah for those who commit an evil act (whether major or minor) out of ignorance and then repent speedily (i.e. before the appearance of death). It is they whom Allah forgives. Allah is all knowing, wise.

Repentance is not for those who go on committing evil acts till death presents itself before one of them then he says: "I repent now."

In this context, "before the appearance of death" means when the dying person begins to visualize the scenes of the Hereafter. The words "go on committing sins" do not mean that the person commits the sin repeatedly. Rather, even if he commits a sin just once but does not repent, it is considered to be persistence. And persistence falls under the rule of returning to a sin. This is why it [the sin which was committed just once] will fall under the ruling of having been committed repeatedly. This is the meaning of "go on committing sins".

The word "hastily" refers to two conditions: (1) A person has lost hope of living any longer, but he has not visualized the scenes of the Hereafter as yet. It will be more appropriate to refer to this condition as the condition of despair. (2) A person starts visualizing the scenes of the Hereafter. It is more appropriate to refer to this condition as misery. In the first case, an unbeliever's embracing of *īmān* and a sinner's repentance are both acceptable; but unacceptable in the second condition.

The Sign of the Acceptance of Taubah

A sign of the acceptance of taubah is for the imprint of the sin to be completely wiped out of one's mind. This means that the natural discomfort no longer remains, although a person may remember the sin, he may experience rational discomfort, and even discomfort in beliefs. In other words, he knows and he remembers that he committed this sin.

My *Hadrat Wālā dāmat barakātuhum [rahimahullāh]* said: "A sin was committed and the person repented immediately. Later on, he remembered the sin in its entirety. If he feels saddened by it, we will say that his taubah was genuine. But if he takes delight from thinking about it, his taubah was not genuine. He must engage in seeking forgiveness again."

The Need for Taubah

Taubah is obligatory on every person because Allāh *ta'ālā* addresses all Muslims when he says: "O believers! You all must repent so that you may be successful." The essence of taubah is to consider sin to

¹ Sūrah an-Nisā', 4: 18.

be a fatal and destructive poison for the life of the Hereafter, and to make a firm resolution of giving it up. Allāh *ta'ālā* says:

فَمَنْ تَابَ بَعْدَ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ

Whoever repents after his wrong and rectifies his self, Allah most certainly relents to him.

In other words, the person who (according to the guidelines of the Sharī'ah) repents for his wrong (sin) and rectifies his actions (for the future, i.e. he gives up all evils, acts in accordance with the orders of the Sharī'ah, and remains steadfast on his taubah), then Allāh *ta'ālā* most certainly turns to him with His mercy. By virtue of the person's taubah, Allāh *ta'ālā* pardons him his past sins; and by virtue of his steadfastness, Allāh *ta'ālā* showers him with additional goodness. Allāh *ta'ālā* says: "Even if My servant comes to me with sins equal to the heavens and earth and seeks My forgiveness, I will pardon him all his sins. I will not bother about the large number of sins."

There is also a treatment for having wasted one's past life. There is no illness which is untreatable. The treatment is to repent. If, after repenting, a person is unable to fulfil his dues [which he owes to people], these too will be pardoned through taubah. In other words, Allāh *ta'ālā* will cause the wronged person to be pleased and forgive the one who committed the wrong. A Ḥadīth states:

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

A person who repents from a sin is like one who committed no sin at all.

Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

إِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً

I most certainly seek Allah's forgiveness seventy times daily.

It is our belief that the Prophets *'alayhimus salām* are divinely protected from sin. Yet, we see Rasūlullāh *sallallāhu 'alayhi wa sallam* seeking forgiveness. If this is the remarkable condition of the Prophets *'alayhimus salām* and the close servants of Allāh *ta'ālā*, what can be said of us?!

We must not be worried about the fact that our taubah will be broken. When it breaks [i.e. when we commit the sin again], we must

repent immediately again. However, the prerequisite is for the taubah to be from the heart. In other words, when repenting, the person must make a firm resolution that he will not commit the sin again. In this way, even if his taubah breaks a hundred times, there is nothing to be worried about. He must repent each time again. He will be included among the accepted and righteous servants of Allāh *ta'ālā*. Maulānā Rūmī *rahimahullāh* says:

Abstain, Abstain, Whoever you are abstain! Even if you
be an unbeliever, fire-worshipper or idolater, abstain!
This thresh-hold is not the thresh-hold of despair. Even
if you have broken your repentance a thousand times,
abstain!

The Benefits of Taubah

1. It is solely the magnanimity and mercy of Allāh *ta'ālā* that He gave us an open permission to converse with Him (irrespective of whether we are in a state of purity or impurity). We are given permission to speak to Him and to call His name. He will most certainly listen to us.
2. By virtue of taubah, Allāh's mercy and love will be with you. Once you seek forgiveness, you will immediately acquire firmness of heart.
3. If the entire world is filled with your sins, taubah wipes out all of them. A bomb may be small in size, but it can wipe out entire mountains.
4. Seeking forgiveness is a means for the fulfilment of worldly and Dīnī needs.
5. Seeking forgiveness and repenting over past sins are treatments for whatever caused Allāh's displeasure, and the means for rectification of one's deeds for the future.
6. By repenting, the habit of sinning and the demands of sinning are altered.

The Method of Taubah

Taubah is made according to the sin. If an action can be compensated or atoned, one will have to do that. A person will also have to consider whether it has to be announced or not. For example, if a person missed a ṣalāh, then part of the taubah is for him to make make

up for it (the same applies to fasting and other similar acts). A person who committed a sin in public will have to express his repentance in public, e.g. a person who openly rebels – such as a leader who rebels against the government in a public gathering – will have to announce his repentance in public. He will have to say: “I have repented from this wrong”, “I retract my statements”, etc.

Sincerity and remorse are included among the prerequisites of taubah. In other words, the person must try to make a perfect taubah. This is not just the method of taubah, but the method of perfection in taubah. In Sufism, everything is accomplished through perfection and there is no limit to it.

The person must express remorse and apologize for his past sins. As for the dues which he owes to fellow humans, he must make an immediate intention of fulfilling them, make future arrangements for their fulfilment, or obtain pardon from those whose rights he usurped.

When a sin is committed, perform two rak'ats of ṣalāh with the intention of taubah. Follow this with repentance with the tongue and heart. Adopt the countenance of a crying person and beg Allāh *ta'ālā* for His pardon. There are several benefits in repenting in this way:

1. **إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ** – good deeds remove the effects of evil deeds.
2. When performing the above-mention ṣalāh, there will be presence of heart which is necessary for the acceptance of taubah.
3. Ṣalāh is burdensome to the self. It will therefore be discomfited by sins. In fact, even Satan will give up prompting the person towards sin because he will think to himself: “If I prompt him to commit ten sins, he will follow them with twenty rak'ats of ṣalāh. His sins will be forgiven through taubah, plus he will receive the profit of twenty rak'ats of ṣalāh.”

My Hadrat Wālā *dāmat barakātuhum* [*rahimahullāh*] said: “If you cast the slightest evil glance, perform twenty rak'ats of ṣalāh so that the backs of the self and Satan are broken.”

Recall your sins for the sake of repenting and then repent profusely. But do not recall them in detail. Give up the daily crying (by

saying we are sinners, we are sinners) because it appears like a barrier between the servant and Allāh *ta'ālā* which is an obstacle to love [for Allāh *ta'ālā*] and progress. This will result in a reduction in Allāh's gifts. If after repenting, you recall your past sins unwittingly, you must renew your taubah and continue moving ahead with your good deeds. Becoming too engrossed in this is harmful and is considered to be an excess.

My Hadrat Wālā said: “When you recall your sin, you must say: *Allāhummagh firr li* (O Allāh forgive me) and proceed forward. Your main objective is Allāh's remembrance and not remembrance of your sins. If your sins come to mind, say: *Innā lillāh*.”

Shaykh Akbar *rahimahullāh* said: “Do not make remembrance of your sin your objective because this could cause you to think that Allāh *ta'ālā* is displeased with you; and such a thought is dangerous. Had Allāh *ta'ālā* been displeased with you, He would not have inspired you to carry out acts of obedience. A Hādīth states that the worst sinner is the pilgrim who, after arriving on the field of 'Arafāt, still considers himself to be a sinner.

The question that comes up now is that if a person repents after committing sins, is it necessary for him to list each and every sin which he committed? It is certainly not necessary to list each and every sin. All the person should say is: “O Allāh! I repent from all sins which I am aware of, and those which I am not aware of but are within Your knowledge.” We mentioned previously that a person should repent profusely, seek forgiveness, and then proceed forward. Pondering over sins is a waste of time and diverts one from the remembrance of the beloved [Allāh *ta'ālā*].

Acquiring Taubah

Think of and ponder over the warnings which are issued in the Qur'an and Hādīth for the committing of sins. This will create a pain in the heart. This is what taubah is all about.

May Allāh *ta'ālā* make it easy for us to do all that will please Him. May He free us from the traps of our self and Satan. May He enable us to keep firm the essence of taubah. Āmīn.

وَأَخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



THE REALITY OF TAWAKKUL

DAY AND DATE:

Monday, 7 Safar al-Muzaffar 1395 A.H. (8 February 1976)

TIME:

After fajr salāh (for about 40 minutes)

VENUE OF MAJLIS:

Bāgh Hayāt Sukkhur

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ
 أَمَّا بَعْدُ، فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

It is in Allah alone that Muslims should place their trust.¹

Rasūlullāh ṣallallāhu ‘alayhi wa sallam said:

وَإِذَا سَأَلْتَ فَسْأَلِ اللَّهَ. وَإِذَا اسْتَعَنْتْ فَاسْتَعِنْ بِاللَّهِ (رواه الترمذي واحمد)

If you have to ask, ask of Allāh alone. If you seek assistance, seek assistance from Allāh alone.²

It is solely through the inspiration of Allāh *ta’alā* and the blessings of my shaykh that we are continuing with these series. My only purpose in this (and Allāh *ta’alā* knows it fully well) is that through the blessings of the company of you people, a worthless person like myself may be rectified. I read the book to you also as a fulfilment of your orders. Apart from this, I am not even equal to the dust in your shoes. It is not easy to quote and relate the words and conditions of the elders. I fear the evil of my sins becoming attached to their words and conditions. Our pious elders said that we must read a book to those who are present while considering them to be honourable and respectable people, and with the intention of rectifying our own faults.

Allāh *ta’alā* says in the above-quoted verse of the Qur’ān:

It is in Allah alone that Muslims should place their trust.³

Rasūlullāh ṣallallāhu ‘alayhi wa sallam said:

If you have to ask, ask of Allāh alone.

The words “ask of Allāh alone” show a rejection of all apart from Allāh *ta’alā*. We have to submit before none but Allāh *ta’alā*. If we have to ask, we ask of none except Allāh *ta’alā*. Some types of asking are

¹ Sūrah at-Taubah, 9: 51.

² Narrated by Tirmidhī and Aḥmad.

³ Sūrah at-Taubah, 9: 51.

also permissible to others. Example, asking from one's parents, brothers, etc. But those of the highest level of placing their trust in Allāh *ta'ālā* disapprove of this as well. It is also permissible to lower one's self in certain places, but here too the latter group disapprove of it.

King Sa'ūd, the brother of King Fayṣal, had visited India. Before coming to India, he emphasised on his people saying: "I am tall by nature, so ensure I do not have to pass through any door which would cause me to lower myself." He added: "If King Sa'ūd's head has to lower its self, it will only lower its self before Allāh *ta'ālā*. He also stressed the following: "When setting out my programme in the course of my tour, ensure that the timings enable me to perform my ṣalāh with congregation." The aeroplane which was designed for him had a large door. The British always try to malign him, but he was a religious man. He used to perform ṣalāh with *takbir-e-ūlā* (the first *takbir* marking the commencement of ṣalāh). He had four wives to whom he was Islamically married, and the rest were slave women.

The polytheists of Makkah and the unbelievers of Arabia used to call on others besides Allāh *ta'ālā* when they were on land. But when they were at sea, they would call on none apart from Allāh *ta'ālā*. I think it was around 1946 when one pious elder went for ḥajj by ship via Karachi. The ship was caught in a storm, and the people began making this supplication: "O 'Alī! O Pīr! O Dastagīr!" The ship began sinking even more. The pious elder said to them: "O servants of Allāh! You are travelling to the House of Allāh, yet you are calling on others apart from Allāh! Call on Allāh *ta'ālā* and beseech Him." They all turned to Allāh *ta'ālā* and began praying to Him. The ship came out of the storm. The pious elder relates: "I was overcome by slumber, and I saw Rasūlullāh *ṣallallāhu 'alayhi wa sallam* placing two fingers on the edges of the ship and removing it out of the storm." So if you have to ask, ask of Allāh *ta'ālā* alone.

Ḥadrat Thānwī *rahimahullāh* said that the essence of tawakkul is to place one's trust on a wakīl or trustee. When a person does not understand something on his own, he appoints a wakīl. Since we do not understand the laws of the courts of this world, we appoint a lawyer or advocate to represent us. Tawakkul is the same – we hand our selves over to Allāh *ta'ālā* and rely on Him. We try to carry out every task by adopting the means within the principles of the Sharī'ah.

Types of Tawakkul

There are two types of tawakkul: *‘ilmī* and *‘amalī*.

‘Ilmī tawakkul means you must believe Allāh *ta‘ālā* to be the sole and absolute planner and doer. He can utilize and use the heavens, the earth and any of His creations as He wills. He is the Master and the Creator. He can cast His will on whatever He wills, while we are fully dependent on Him for every action which we do. This is *‘ilmī* tawakkul which is part of our Islamic belief system and is compulsory in everything we do.

Considering the means to be independently effective – e.g. sustenance will be obtained from one’s business alone or from one’s business transactions alone – is an impermissible and baseless belief. A business is certainly included in one’s efforts and planning [for sustenance], but it is not an independent doer.

Hadrat Maulānā Shāh ‘Abd al-Ghanī Phūlpūrī *rahimahullāh* said: “Allāh *ta‘ālā* has placed a bowl in every person’s hand. Some are craftsmen, others employees, and others are farmers [and so on]. In other words, these crafts and jobs are bowls, while the hand which gives is one [the hand of Allāh *ta‘ālā*].”

Hadrat Thānwī *rahimahullāh* said: “There is so much of balance and moderation in the actions of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* that even in his miracles – which are extraordinary events – the means and planning were taken into consideration. The invitation of Hadrat Jābir *radīyallāhu ‘anhu* is testimony to this. Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* had instructed him not to remove the pots which were placed over the fire. Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* arrived, placed some of his blessed saliva in the pots, and food which had been prepared for a few people sufficed an entire army. Even if the pots were removed from the fire, the food would have been sufficient. However, Allāh *ta‘ālā* bestows and gives behind the veil of means. These are the ways and manners of tawakkul and planning which Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* wants to teach us.

The Benefits of Tawakkul

The benefits of tawakkul are numerous and unique. No matter what calamity or hardship befalls a person, his heart will remain firm and he will understand that this is exactly what Allāh *ta‘ālā* had willed. It was impossible for anything to the contrary to happen. Furthermore, Allāh

ta'ālā will remove it when He wills. Once a person realizes this, then even if there is a delay in the removal of the calamity, he will not become worried, he will not despair and he will not become weak-hearted. Moreover, once he has understood this, he will not resort to any planning which would earn Allāh's *ta'ālā* displeasure for the removal of the calamity. He will realize that the calamity will never be removed without Allāh's will, why then, should he displease Allāh *ta'ālā*? Once he has understood all this, he will resort to planning [within the confines of the Sharī'ah] and engross himself in prayer. This is because he would have realized that since the calamity can only be removed by His will, there is most hope in beseeching Him alone. By occupying himself in prayer, his bond with Allāh *ta'ālā* will be strengthened; and this is the source of all comfort.

If a person has full conviction that everything happens by Allāh's *ta'ālā* will, then when he succeeds in achieving something, he will not vex pride, he will not brag, boast or display conceit; and he will not consider the achievement to be the result of his own planning and intelligence.

The essence of all the above benefits is that the person will be grateful during times of success and patient during times of failure.

Allāh *ta'ālā* says:

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ، إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

*Once you have decided over the matter (after having consulted), place your trust in Allāh (and do what you have resolved to do). Allāh loves those who place their trust in Him.*¹

Can there be anything greater than Allāh *ta'ālā* loving those who place their trust in Him? When Allāh *ta'ālā* loves a person, there can be no doubt about his success. We also learn from this verse that together with *tawakkul*, a person must resort to planning. After all, consulting is a form of planning in itself. However, one must not rely on his planning. After planning, he must place his trust in Allāh *ta'ālā*.

My Hadrat Wālā [Hadrat Masīhul Ummat *rahimahullāh*] said: "If all these businessmen set right their beliefs, they will be included in the category of those who place their trust in Allāh *ta'ālā*. They placed their

¹ Sūrah Āl 'Imrān, 3: 159.

goods in their businesses and opened their shops. But whose responsibility is it to send the customers? Thus, if they place their trust in Allāh *ta'ālā*, they would have acquired the quality of *tawakkul*.”

Even if a person experiences some problems for a few days, he is not affected because he knows that even if he is unsuccessful in this world, he will certainly be successful in the Hereafter which is our actual abode, and where the success will be eternal.

Allāh *ta'ālā* says:

وَقَالَ مُوسَى يَقَوْمُ إِن كُنْتُمْ أَمِنْتُمْ بِإِلَهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُسْلِمِينَ.
فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ. وَنَجِّنَا بِرَحْمَتِكَ
مِنَ الْقَوْمِ الْكَافِرِينَ.

*Mūsā (‘alayhis salām) said (when he saw the Banī Isrā’īl fearing the tyranny of Pharaoh): “O my people! If you have indeed believed in Allāh, place your trust in Him if you are obedient.” They said: “It is in Allāh that we have placed our trust. (They then supplicated to Allāh saying): O our Sustainer! Do not test us by the force of these oppressive people. And save us through Your mercy from these unbelieving people (in other words, as long as he is to rule over us, do not allow him to oppress us. If not, remove us from his clutches).”*¹

We learn from the above that together with *tawakkul*, prayer is extremely beneficial.

Hadrat Maulānā Shāh ‘Abd al-Ghanī Sāhib Phūlpūrī *rahimahullāh* came [to Pakistan] from India. People said to him: “Hadrat! The conditions in Pakistan are terrible. Is there any prayer in the Qur’ān which could save us from these tyrants?” Hadrat replied: “Indeed. Allāh *ta'ālā* taught the people of Mūsā *‘alayhis salām* one prayer:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

*Whoever places his trust in Allāh, He is sufficient for him.*²

Allāh *ta'ālā* suffices for the person both externally [physically] and internally [spiritually, psychologically]. Look at the unique promise

¹ Sūrah Yūnus, 10: 84-86.

² Sūrah at-Talāq, 65: 3.

for placing trust in Allāh *ta'ālā*. Internal spiritual rectification is not realized immediately, but is soon understood.

Hadrat 'Amr ibn al-ʿĀṣ *radīyallāhu ʿanhu* narrates that Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* said: “A man’s heart is attached to every dilemma. So Allāh *ta'ālā* does not even bother about where the person whose heart is attached to every dilemma perishes. As for the one who places his trust in Allāh *ta'ālā*, He suffices him in every dilemma and hardship.” In other words, such a person does not experience any worries.

Hadrat Imrān ibn Ḥuṣayn *radīyallāhu ʿanhu* narrates that Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* said: “When a person devotes himself solely to Allāh *ta'ālā*, He suffices him for all his responsibilities and gives him sustenance from where he did not even imagine. As for the one who attaches himself to the world, Allāh *ta'ālā* leaves him to the world.” (Abū Shaykh)

Hadrat Anas *radīyallāhu ʿanhu* narrates that Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* said to a Bedouin: “Tie your camel, and then place your trust in Allāh.” In other words, there is no prohibition in adopting the means in tawakkul. Man must adopt the physical means, trust in Allāh *ta'ālā* with his heart, and not rely on his planning.

To lock something or to employ a guard are merely plans and means. We must not place our trust in them. Trust must be placed solely in Allāh *ta'ālā*.

Look with what pain and anguish Hadrat Thānwī *rahimahullāh* is saying: “O Muslims! Take a lesson from these verses and *Aḥādīth*. No matter what calamity you face, do not lose heart, do not waver in your Dīn; Allāh *ta'ālā* will help you.”

On one occasion, I wrote a detailed letter to my Hadrat Wālā [Hadrat Masīḥul Ummat *rahimahullāh*]. The essence of it was that man ought to give up the means of this world. Hadrat replied and said: “Your letter is against both tawakkul and zuhd (abstinence).” He added: “Your hand must adopt the means, while your heart must have tawakkul in Allāh *ta'ālā*.”

Hadrat Imām Ghazzālī *rahimahullāh* divides those who give zakāh and other charities into three categories: (1) the righteous, (2) the pious, (3) the truthful.

He said: The righteous are those who give one fortieth of their wealth. The pious are those who give half their wealth. The truthful are those on whom zakāh does not even become compulsory because whatever they receive is spent in Allāh's cause. They do not keep anything for themselves.

Method of Tawakkul

There is no work better than rendering Dīnī services. However, it is necessary to have tawakkul solely on Allāh *ta'ālā*. The self must not hanker after the gifts and presents of people.

A Hadīth states that when you await or expect something, there is no blessing in it.

Hadrat Thānwī *rahimahullāh* states: A pious elder went to a certain place and waited for one of his students to bring him food. He continued waiting with this expectation. When the student eventually brought the food to him, he said: "Brother! I was waiting in anticipation [for this food]. So now I am not going to eat it." The student took the food away. He returned after a short while and said: "Hadrat! Now you were not waiting for it, so you may eat it." He replied: "Yes, I was not waiting for it now." He then ate the food.

Brother! This is how the pious elders safeguarded their internal selves. If there is tawakkul without expectation, it is praiseworthy. Where the prerequisites of tawakkul are not found, it is desirable to adopt the means. In short, one must abstain from shortcomings and excesses; he must adopt the path of moderation. He must adopt the means and place his trust in Allāh *ta'ālā* without being immersed in the means.

Acquiring Tawakkul

Constantly think of Allāh's bounties. If you think to yourself that these are all the bounties and favours of Allāh *ta'ālā*, you will eventually reach the level of tawakkul.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



THE REALITY OF FEAR

DAY AND DATE:

Monday, 14 Ṣafar al-Muẓaffar 1395 A.H. (15 February 1976)

TIME:

After *fajr ṣalāh* (for about 35 minutes)

VENUE OF MAJLIS:

Bāgh Hayāt Sukkhur

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ
 أَمَّا بَعْدُ، فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَاخْشَوْنِي

And fear Me.¹

Hadrat Rasūlullāh ṣallallāhu ‘alayhi wa sallam said:

مَنْ خَافَ أَذْلَجَ، وَمَنْ أَذْلَجَ بَلَغَ الْمَنْزِلَ، أَلَا إِنَّ سِلْعَةَ اللَّهِ
 الْجَنَّةَ. (رواه الترمذي)

The one who fears the attack of the enemy departs in the first part of the night. The one who leaves in the first part of the night reaches his destination. Listen! The commodity of Allāh is expensive. Listen! The commodity of Allāh is Paradise.²

By the inspiration of Allāh *ta’ālā* and the blessings of my shaykh, I wish to say something about the fear of Allāh *ta’ālā*.

Whom should a person fear? He must fear Allāh *ta’ālā*. Allāh *ta’ālā* says in the Qur’ān: “And fear Me.” Allāh *ta’ālā* is instructing us to fear Him for our external and internal benefits.

Hadrat Khwājah Sāhib rahimabullāh said:

It is not becoming of you to remain heedless. Look!
 Paradise is not so cheap.

Definition of Fear

Hadrat Maulānā Thānwī rahimabullāh defines fear as follows: “Fear refers to the pain of the heart after thinking about something which is reprehensible to one’s temperament and fearing that it will materialize at some time in the future. According to the Sharī’ah, the possibility of punishment is the essence of fear. The person thinks that he may be punished. The words “may be” are used as opposites to

¹ Sūrah al-Baqarah, 2: 150.

² Narrated by Tirmidhī (Ḥadīth no. 2450).

“hope”. Belief that one “may be” punished is to be found in every Muslim, and we are instructed to possess this quality.”

Hadrat Thānwī rahimahullāh adds: “This [possibility of punishment] is the prerequisite of imān and is known as rational fear. One level of this fear is that when a person is inclined to sin, he must think of Allāh’s *ta’ālā* warnings and divine punishments and thereby desist from the sin. This level of fear is compulsory.”

Look at the lofty rank of Hadrat Thānwī rahimahullāh: he even explained the compulsory and obligatory aspects of our beliefs. He also explained the compulsory and obligatory acts of our worship, transactions, social relationships and morals.

So it is compulsory to think of Allāh’s different punishments at the time when one is inclined towards sin and to abstain from it. If a person does not possess this level of fear, although he will not be committing an act of unbelief, he will certainly be committing a major sin. He must repent immediately over this lapse.

Another level of fear is to be cognisant of it at every breath through the signs of Allāh *ta’ālā* and through meditation. The fear which develops from this is desirable. These levels are within one’s will and can be acquired.

There is another level which is beyond one’s will. In this level, the fear is so overpowering that even if one is diverted from it, he does not forget it. It never leaves him. This is involuntary fear. The desirable levels of fear are only acquired by the one who is immersed in it all the time.

Maulānā Habībullah Sāhib rahimahullāh was given permission to laugh in the blessed assemblies of Hadrat Thānwī rahimahullāh because his laughter was involuntary. Similarly, there is another elder by the name of Hadrat Maulānā Faqīr Muḥammad Sāhib dāmat barakātuhum (who is a *khabfah* of Hadrat Thānwī rahimahullāh). He was permitted to cry in Hadrat Thānwī’s rahimahullāh blessed assemblies. Maulānā Habībullah Sāhib rahimahullāh was so overpowered by the remembrance of Allāh *ta’ālā* that even when he was in the toilet, *Lā ilāha illallāh*, would [unwittingly] emanate from his mouth. His tongue would not stop in Allāh’s remembrance. Some people complained to Hadrat Thānwī rahimahullāh and requested him to stop Maulānā Habībullah from making

dhikr in the toilet. Hadrat Thānwī *rahimahullāh* replied: “If I were to stop him, his soul would leave him.”

A person said “Allāh” with full emotion in one of the blessed assemblies of Hadrat Junayd Baghdādī *Sāhib rahimahullāh*. Hadrat said: “It is better to conceal than to make a display.” The person was overcome by the desire to say “Allāh” again, but he suppressed his desire. Consequently, he died. Hadrat Junayd Baghdādī *rahimahullāh* said: “This person did not inform me of his condition from before hand. Had he informed me [and continued informing me], he would have come out of this spot and proceeded [in his journey to Allāh *ta’ālā*].”

One night, a person committed suicide in Khānqāh Imdādīyyah Ashrafiyyah, Thānābhawan. When the police arrived the next morning to conduct an investigation, Hadrat Thānwī *rahimahullāh* was also asked to make a statement. He said: “This person did not inform me of his [internal] conditions. Had he informed me, this would have probably not happened.”

Hadrat Khwājah ‘Azīz al-Hasan *Sāhib* Majdhūb *rahimahullāh* said:

Four things are essential to derive full benefit [from one’s shaykh]: informing him of one’s condition, following his prescription, having confidence in him, and submitting to him.

I went to India to present myself in the service of my Hadrat Wālā [Hadrat Masīhul Ummat *rahimahullāh*]. On reaching Delhi, I thought to myself: “I am so filthy, how can I go to such a personality in this filthy state?” Through the blessings of Hadrat Shaykh, Allāh *ta’ālā* cast a couplet of a certain elder in my heart. The second part of the couplet reads as follows:

You will have to go with all your darkness to a fully qualified and proficient shaykh.

Maulānā Rūmī *rahimahullāh* says:

“You are standing on the shore of a huge sea and saying that you are filthy!? Just dive into it and you will be purified.”

The Desired Type of Fear

We have to acquire rational fear. Hadrat Thānwī rahimahullāh was a reformer of the highest calibre. He used to say: “The lecturers and orators say: ‘Muslims fear snakes, scorpions and rulers, but they do not fear Allāh *ta’ālā* as much.’ They are wrong in saying this and they must desist from saying it because fear for these things is natural. On the other hand, it is not necessary to have natural fear for Allāh *ta’ālā*. Rather, one must have rational fear – the essence of which is that the person feels that he may be punished. This type of fear is accompanied by the hope that the person will be saved without being punished. A Hadīth states that *īmān* is suspended between fear and hope.

Allāh *ta’ālā* says with regard to the Prophets ‘*alayhimus salām*:

يَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ

*They fear Him, and do not fear anyone but Allāh.*¹

It is mentioned in the Qur’ān that Hadrat Mūsā ‘alayhis salām became frightened by a snake. This was a natural fear. As for rational fear, the Prophets ‘*alayhimus salām* fear none except Allāh *ta’ālā* because it is part of their creed.

وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ

*They cannot harm anyone thereby without the order of Allāh.*²

They [true believers] consider Allāh *ta’ālā* alone to be the one who benefits and harms. (So fearing rulers, or becoming scared of snakes or scorpions are all natural fears). From here we also learn the error of some of those who are treading the path who look at the fear and crying of different people in the course of spiritual training, and express remorse for not experiencing similar conditions. If they cannot cry, they must understand that crying is a natural condition which is experienced certain times. This is not what is required. What is really required is rational crying, and you already have this because your remorse over your inability to cry is an act of crying in itself. This is the essential type of crying and it is what is required.

¹ Sūrah al-Aḥzāb, 33: 39.

² Sūrah al-Baqarah, 2: 102.

The following is mentioned in *Tarbiyyatus Salik*: A seeker wrote: “Hadrat! Previously when I used to miss my fajr ṣalāh, I would feel remorse. But now when I miss it, I do not experience any remorse. I am remorseful over my lack of remorse.” Hadrat Thānwī *rahimahullāh* replied: “Remorse over the lack of remorse is the essential type of remorse. *Inshā Allāh*, you will achieve your goal.” The person wrote after a few days and informed Hadrat that he achieved his goal and his eyes open automatically at the time of tahajjud.

The Desired Amount of Fear and its Need

A Hadīth states:

اَللّٰهُمَّ اقسِم لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَمَعَايِنِكَ

O Allāh! Give us a share of fear for You to the extent that it will come as a barrier between us and committing sins against You.

Fear which causes a person to become mad is not desirable. Fear which is sufficient to restrain a person from committing sin is required. Fear in itself is not the objective. If it was, the Hadīth would have said “fear for You” and not “a share of fear for You”. The limit that has been set clearly shows that this is the desired amount of fear. We learn that any fear which is more than this is not praiseworthy. This is the real meaning of fear accompanied with hope. If there is only fear and no hope at all, and it leads to despair, it is unbelief.

One level of fear is the mere presence of fear. Sometimes, fear causes a complete breakdown. We see some students forgetting everything which they learnt just before the exams out of fear. Such a level is not desirable. Other benefits and advantages must also be maintained. Fear which keeps one away from disobedience is the objective.

My Hadrat Wālā [Hadrat Masīhul Ummat *rahimahullāh*] said: “Fear is developed from shame and modesty. When there is no shame, there is no fear.” He adds: “Shame is of two types: (1) Shame for the creation. In the presence of such shame, a person will keep away from outward sins out of fear of what people may say. (2) Shame for the Creator. One must meditate on the power and greatness of Allāh *ta’ālā* for the development of this fear. He must think to himself that Allāh *ta’ālā* is closer to him than his jugular vein.” He must constantly think

that Allāh *ta'ālā* is with him. When he becomes conscious of this, shame will come into him and he will abstain from internal sins as well.

Hadrat Thānwī rahimahullāh said: “A person must have so much of fear for Allāh *ta'ālā* that he keeps away from every type of sin. If he has this, he has acquired the desired fear.”

When a person fears Allāh *ta'ālā*, everything else will fear him. Allāh *ta'ālā* says that servants cannot experience two types of fears. The one who fears Allāh *ta'ālā* in this world will have no fear in the Hereafter.

A Hadīth states that every eye will be crying on the day of Resurrection except the eye which was restrained from looking at what Allāh *ta'ālā* prohibited. Similarly, the eye which remained open in order to defend the Islamic borders will not cry on the day of Resurrection. Also the eye which shed a tiny tear equal to the head of a fly out of Allāh's fear will not cry on the day of Resurrection.

A Hadīth of *Mishkāt Sharīf* states that Allāh *ta'ālā* prohibits the fire of Hell on such a person. Another narration states that Allāh *ta'ālā* will announce on the day of Resurrection: Remove from the Hell-fire any person who feared Me for any moment of time.”

In short, fear is essential for a believer. There are two reasons for this: (1) He may commit a voluntary act of disobedience in the future. [So fear prevents him from it]. (2) He may have committed an involuntary wrong at present, but he could have known about it had he paid attention to it. His inattention to it is also considered to be voluntary.

A robber will abstain from robbing out of fear of being apprehended. A child abstains from mischief out of fear of punishment. People abstain from crimes out of fear of fines. A person will sit respectfully in an assembly because he fears humiliation. When there is no fear, peace departs from a country. Fear, so to say, chops off the roots of all ailments. And fear alone is the means for all acts of obedience.

Acquiring the Desirable Fear

After seeing our weaknesses, Hadrat Thānwī rahimahullāh provided an easy prescription for us. He says: A person must engage in meditation in order to acquire it. He must sleep about 15-20 minutes early. He must sit or lie down and ponder over what sins he committed for the day. He must prepare a [mental] list of his sins. He must then

visualize in his heart that he is present on the field of Resurrection. The scales for the weighing of deeds have been set up. There is no one there to help him. The majority are his enemies. No plotting and planning can save him. The ground beneath is boiling like molten copper. The sun is just above his head. The Hell-fire is in front of him. His sins are being accounted. He cannot think of any acceptable excuse.

When all these scenes are before him, he will automatically hold his hands together and apologize before his Master. He will say: "I am certainly wrong. I have no other refuge. If there is any refuge, it is only from Your mercy."

This is known as seeking forgiveness. The person must do this at night. When he gets up the next morning, he must think to himself that he had committed such and such sins the previous day and had sought forgiveness for them. So today, he must not allow himself to commit the same sins. If he does not give up all those sins that very day, he will certainly commit fewer than the previous day. In short, this method will enable him to remain protected from sins within a few days.

Pondering over the punishments of Allāh *ta'ālā* is the manner of acquiring fear. May Allāh *ta'ālā* bless us with His fear – fear which is coupled with hope. May He bless us with a genuine quest – a quest which removes all obstacles and barriers, and we enjoy a special bond with Him. Āmīn.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



THE REALITY OF DU'Ā

DAY AND DATE:

Monday, 21 Ṣafar al-Muzaḡffar 1395 A.H. (22 February 1976)

TIME:

After *fajr ṡalāḡ* (for about 55 minutes)

VENUE OF MAJLIS:

Bāgh Hayāt Sukkhur

نَحْمَدُهُ وَنُصَلِّيُّ وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ
 أَمَّا بَعْدُ، فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ، إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
 سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ.

Your Rabb says: Call to Me so that I may respond to your call. Surely those who are too proud to worship Me shall enter Hell, disgraced.¹

The Merits of Du‘ā

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الدُّعَاءُ مَخُّ الْعِبَادَةِ.

Rasulullah sallallahu ‘alayhi wa sallam said: “Du‘ā is the core of all worship.”

All praise is due to Allāh *ta‘ālā*. It is solely through the inspiration, grace and kindness of Allāh *ta‘ālā* and the blessings of my shaykh that I wish to say something about du‘ā in today’s assembly. By the inspiration of Allāh *ta‘ālā*, the topic of today’s discussion will be “The reality of du‘ā”.

The translation of the above-quoted verse is as follows:

Your Rabb says: Call to Me so that I may respond to your call. (He now addresses those who do not make du‘ā to Him): Surely those who are too proud to worship Me (i.e. their pride prevents them from making du‘ā to Me) shall enter Hell, disgraced.

A Hadīth states that du‘ā is the core of all worship. Hadrat Maulānā Thānwī *rahimahullah* says that the essence of du‘ā is supplication and humbling one’s self [before Allāh *ta‘ālā*]. It is to present one’s needs and one’s dependence [on Allāh *ta‘ālā*]. For example, a person says: “O Allāh! Give me this, give me that.” Glory to Allāh *ta‘ālā*! Hadrat Thānwī *rahimahullah* gave a comprehensive explanation which encompasses all self-obliviation. A person who has the quality of supplication needs nothing else. It includes servitude and humbling one’s self totally.

¹ Sūrah al-Mu‘min, 40: 60.

Hadrat Thānwī *rahimahullāh* adds: “This verse and Hadīth clearly show that *du'ā* is an act of worship, no matter what type of *du'ā* it is – provided it is not for something impermissible – whether it is for worldly needs or Dīnī needs, whether it is for something insignificant or important [it is an act of worship].”

My Hadrat Wālā [Hadrat Masīhul Ummat *rahimahullāh*] said: “*Du'ā* is a worship in which there are no whisperings.” He adds: “If anyone makes *du'ā* while fulfilling its etiquette and prerequisites, it is impossible for him to experience any whisperings.”

A person can check and experience it for himself; he will not experience whisperings. Whisperings may come upon a person while performing *ṣalāh* or reading the *Qur'ān*, but not when he is making *du'ā*. The self entry of whisperings is not harmful, but to bring such whisperings to the mind is harmful. Do not bring whisperings wittingly to your self. The self entry of whisperings is a sign of *īmān*. Thieves rob a place where there are treasures of goods. Therefore, when a person experiences whisperings, he must not be overly concerned. Instead, he must continue in his worship. When a person turns to Allāh *ta'ālā* and begs of Him, it is impossible for whisperings to come to him.

Why do whisperings not come when making *du'ā*? Hadrat Thānwī *rahimahullāh* explains in *Hayāt al-Muslimīn*: “When a person makes *du'ā*, Allāh's *ta'ālā* attention and affectionate gaze is directed to him.” When Allāh *ta'ālā* looks at a person with affection, what else can he ask for!? Hadrat Thānwī *rahimahullāh* adds: “Those who engage in lengthy *du'ā* are able to traverse *ṣulūk* very quickly.”

A Hadīth states that one should adopt the appearance of a crying person when making *du'ā*. To cry is not within one's control, but to adopt the appearance of a crying person is within one's control. So we must adopt the appearance of poor people, of those who are in need. By doing this, Allāh's beneficence will shower on us. This is the first level of acceptance. A Hadīth states that even if you need a sandal strap, you must ask Allāh *ta'ālā* alone.

When acts of worship are fulfilled for worldly purposes, they no longer remain acts of worship. As for *du'ā*, whether you make it for worldly reasons or Dīnī reasons, it is an act of worship. For example, a person asks for lawful wealth. He says: “O Allāh! Give me ten million rupees which are from lawful avenues.” This will be an act of worship. A

person will be rewarded even for asking for worldly needs. Brother! Allāh *ta'ālā* wants to give, but you have to at least ask.

From the sixty three year's life of Rasūlullāh *sallallāhu 'alayhi wa sallam*, one lesson which we learn is the lesson of asking Allāh *ta'ālā*. Study any aspect of his blessed life and you will find a du'ā for every occasion. We will find the majority of his devotional practices of the day and night to be du'ās. There is no greater giver than Allāh *ta'ālā*, and there was no greater beggar [to Allāh *ta'ālā*] than Rasūlullāh *sallallāhu 'alayhi wa sallam*.

A Hadīth states that Allāh *ta'ālā* gets angry with the person who does not beg of Him. Allāh *ta'ālā* wants to give but you do not want to take. Hadrat Thānwī *rahimahullāh* said: "You are making du'ā to the One who is the most powerful. What doubt can you then have about not receiving?"

‘Ālamgīr¹ *rahimahullāh* went hunting one day. He travelled quite far and was overtaken by thirst (this shows that it must have been intensely hot). He came across a village. He went to a small cottage in which was a villager. He asked him for water. The villager brought crystal clear water in a bowl, and also placed a few straws of wheat in it. ‘Ālamgīr asked him: "What are you doing?" He replied: "Hadrat! I have heard from my elders that it is harmful to immediately gulp down water when one is very thirsty. Since you are very thirsty, and it is also intensely hot, I placed these few straws so that you may pause and drink. In this way, no harm will come to you."

The doctors also state that if a person arrives from outside where there was a hot wind or bright sunlight, he must first take a few deep breaths to settle his breathing, wait for his perspiration to dry, and then drink water. If not, he could die. Similarly, one should not drink water after having relieved oneself of stool. This could also cause his death. One must be cautious in this regard.

‘Ālamgīr *rahimahullāh* said to the villager: "If you ever have any need, you must come to me." The villager reached the palace one day. When he entered the king's special chamber, he saw ‘Ālamgīr *rahimahullāh* making du'ā with absolute servitude and humility, and he was crying out to Allāh *ta'ālā*. (The extent of raising the hands in du'ā has been described in the books. However, a person who is completely

¹ This refers to the famous Mogul King, Aurangzeb.

immersed in the love of Allāh *ta'ālā* is permitted to raise his hands as much as he wants. The higher, the better. The Sharī'ah values those who are immersed in Allāh's love. And it is really these people who beg of Allāh *ta'ālā* and beseech Him).

Anyway, the villager entered and saw 'Ālamgīr *rahīmabullāh* occupied in *du'ā*. He said to the king: "Tell me, who were you beseeching? Is there anyone greater than you?" 'Ālamgīr *rahīmabullāh* replied: "I was begging from Allāh *ta'ālā* who is the greatest giver of all." The villager said: "So my task is accomplished. Why should I not ask from Allāh *ta'ālā* – the one whom you are asking!?" The villager then departed without even mentioning his purpose of coming to the palace. (May Allāh *ta'ālā* bestow us with His recognition).

The Inspiration to Make *Du'ā* is a Gift From Allāh

Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "The person who has been inspired to make *du'ā* has the doors of Allāh's inspiration opened to him." Another narration states that the doors of Paradise have been opened to him.

Hadrat Hājī Imdādullāh *Sāhib rahīmabullāh* said: "If a person is inspired to make *du'ā*, it is an indication that Allāh *ta'ālā* wants to give him."

Rasūlullāh *sallallāhu 'alayhi wa sallam* said that *du'ā* is the only thing which can remove divine decree. It cannot be removed through planning and caution. *Du'ā* is also beneficial for the removal of a calamity which has already descended. Sometimes a calamity is descending, while a person's *du'ā* is ascending. The two confront each other and they continue combating each other until the day of Resurrection. This shows that we must continue making *du'ā* even before the descent of calamities. Through the blessing of the *du'ā*, the calamity either does not descend, or is deferred.

In fact, some Ahādīth state that even a person's lifespan increases through *du'ā*. His sustenance also increases. It is only through *du'ā* that Allāh *ta'ālā* shows His affection in every situation and condition.

On one occasion, it was revealed [exposed] to Hadrat Ghauth Pāk ['Abd al-Qādir Jīlānī *rahīmabullāh*] that a certain person will commit adultery seventy times. It was also cast in his mind that if a pious servant of Allāh *ta'ālā* makes *du'ā* for this person, the seventy times of adultery

will be changed to seventy wet dreams. Hadrat Ghauth Pāk *rahimabullāh* thought to himself: “Why should I not make du'ā for him?” He then made du'ā for the man. The next morning, some people placed the man on a bed and brought him to Hadrat Ghauth Pāk *rahimabullāh* saying: “Hadrat! This man is dying. He had seventy wet dreams.” Hadrat said: “Congratulations! Allāh *ta'ālā* has saved you from a very major sin. Be grateful to Him.”

So you see! This is the effect and power of du'ā.

Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said that there is nothing more valuable in Allāh's sight than du'ā. The person who would like Allāh *ta'ālā* to accept his du'ās at times of hardships should make du'ā to Him in abundance during times of prosperity and happiness. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* also said that du'ā is the weapon of a believer, a pillar of Dīn, and a light of the skies.

One of the peculiar qualities of du'ā is that weak planning becomes strong. The person who engages in du'ā develops a special bond with Allāh *ta'ālā*. When a person is engrossed in du'ā, he must ponder and reflect, and he will perceive a special bond with Allāh *ta'ālā*. A special bond with Him cannot be established without this; it will be a mere imagination.

One of the benefits of du'ā is that the person will be considered excused in the court of Allāh *ta'ālā* because when he is questioned: “Why did you not follow the truth?” He will reply: “I made many efforts in my quest for the truth. Allāh *ta'ālā* was always One. I beseeched him as well to make the truth clear to me.”

Through His mercy and affection, Allāh *ta'ālā* sometimes looks at the submission, beseeching and crying of His righteous servants. Consequently, He causes the effects to take place with incomplete means or without any means solely through His power.

The Acceptance of Du'ā

The Aḥādīth mention many virtues of du'ā. Even rationally, this is the greatest thing. It is a planning which surpasses all plans and means. In fact, it is on a level higher than planning. It is closer to divine destiny (*taqdir*) because it entails beseeching the One in whose control is *taqdir*. A person may resort to all means and plans, but he does not make du'ā. He knows a few du'ās which he will merely blurt out after his ṣalāh, and then pass his hands over his face. There is neither humility nor devotion

in it. This is his practical shortcoming. Then there is the rational error. When his du'ā is not accepted, Satan deludes him and says: "Du'ā is the worst of all plans. Look, so much time has passed. It seems your du'ā has not been accepted."

However, Rasūlullāh *ṣallallāhu 'alayhi wa ṣallam* said that there is no Muslim who makes du'ā persistently and then does not receive. He will either receive immediately, or what he asked for will be stored for him for the future. This shows that du'ā is definitely accepted, but there are different forms of its acceptance. Sometimes, a person receives exactly what he asked for. Sometimes he receives something better than what he asked for. There are times when he receives nothing in this world, but its reward is stored for him and given to him in the Hereafter. On seeing the rewards which have been stored for him in the Hereafter, he will express the hope that all his du'ās should have been stored for him, and he should not have received anything in the world.

We should therefore be fully convinced that our du'ās are certainly accepted. Allāh *ta'ālā* knows the wisdom and underlying reason of everything better than us. He alone knows whether the request which you are making is appropriate for you or not. If it is appropriate, when and in what condition. For example, a person asks a doctor to treat him with a laxative. The first step will be for the doctor to accept treating him in the first place, even though he may not give him a laxative. Then whether he gives him a laxative or not depends on whether the doctor considers it suitable for him.

Allāh *ta'ālā* says:

أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

I accept the supplication of the supplicant when he supplicates to Me.¹

In other words, We accept the request of every person who makes a request and We attend to it. No inattention is shown to his request.

So if the request has been accepted and its fulfilment is not going to be to our detriment, it will certainly be fulfilled. If not, we will receive something else in its place. This is the real accomplishment. Thus, acceptance means the acceptance of our request and giving

¹ Sūrah al-Baqarah, 2: 186.

attention to it. This sort of acceptance is absolute and certain. There is never any delay in it. As for the next level, i.e. whether we will get what we requested for, there is no promise for its fulfilment (although it is possible).

The Etiquette of Du'ā

Different authentic *Aḥādīth* provide us with details on the etiquette of *du'ā* as listed below. Bearing these etiquette in mind is the key to success in our *du'ās*. If they are considered, the norm of Allāh *ta'ālā* is to accept the *du'ās*. If a person is unable to carry out all or some of the etiquette, he must not give up *du'ā* totally. Rather, *du'ā* is absolutely beneficial in every situation and condition and there is hope of its acceptance by Allāh *ta'ālā* in every condition.

1. To perform *wuḍū'*.
2. To face towards the *qiblah*.
3. To sit upright with both legs flat on the ground [and not cross-legged].
4. To extend both hands in *du'ā*.
5. To make *du'ā* with sincerity, respect and humility.
6. To sing the praises of Allāh *ta'ālā* and send salutations to Rasūlullāh *ṣallallāhu 'alayhi wa sallam* at the beginning and end of the *du'ā*.
7. To abstain from unlawful wealth.
8. To make mention of your helplessness and servitude.
9. To mention the Prophets *'alayhimus salām* and other pious personalities as means [for attracting Allāh's mercy]. For example, you must say: "Accept my *du'ās* by virtue of these personalities."
10. To use the wordings which Rasūlullāh *ṣallallāhu 'alayhi wa sallam* used in his *du'ās*.
11. To make *du'ā* with earnestness, yearning and determination. For example, you must not say: "O Allāh! Accept my *du'ās* if You will." Instead, you must have full hope in the acceptance of the *du'ā*.
12. Do not make *du'ā* for something which is unlawful, sinful or impossible.

13. Ask Allāh *ta'ālā* alone for the fulfilment of all your needs and do not rely on the creation.
14. Say *āmīn* at the end of *du'ā* and pass your hands over your face.
15. Do not be hasty for the acceptance of your *du'ā*. Do not say: "I had made *du'ā* but it has not been accepted as yet."

Moderation is the Original Way of Rasūlullāh

Together with *du'ā* and reliance in Allāh *ta'ālā*, Rasūlullāh *sallallāhu 'alayhi wa sallam* resorted to the means. He neither abandoned the means when making *du'ā* nor did he become so immersed in the means that he paid no consideration whatsoever to the controller of the means [Allāh *ta'ālā*].

A person must meditate over Allāh's attributes of being all-hearing and all-seeing. He is closer to a person than his jugular vein. It is most beneficial to meditate in this way.

Ḥadīrat Thānwī *rahimahullāh* said: "It is one thing to make *du'ā* to Allāh *ta'ālā* and ask Him for an orchard. Another is to ask Him for every single thing in the orchard by taking each one by name. One should ask in detail and mention the name of each thing when asking."

Man must express gratitude over every single part of his body. He must ask for each need several times. A Ḥadīth states that Rasūlullāh *sallallāhu 'alayhi wa sallam* used to make *du'ā* three times. You must ask for even the most insignificant things from Allāh *ta'ālā*. Do not think that He will be displeased if you ask Him for trivial things because every big thing is small in His sight. The Throne ('Arsh) and a lump of salt are the same to Him. To give a sandal strap and an entire kingdom are the same to Him. If the entire creation from beginning to end were to assemble before Him and each one were to ask Him whatever he or she desired, and He gave all of them whatever they desired, it will not decrease His treasures in any way just as when a needle is dipped in a large ocean.

Ḥadīrat Sulaymān *'alayhis salām* wanted to invite Allāh's creation to a feast. Humans and jinn were preparing and cooking the food for six months. The entire land was converted into a fridge [filled with food]. He then said to Allāh *ta'ālā*: "O Allāh! You may now send Your creation." Allāh *ta'ālā* asked: "Which creation should I send first?" Sulaymān *'alayhis salām* said: "Send the creations of the oceans first." A

single fish came, ate everything that had been prepared, and said: ‘O Sulaymān! This is not even my breakfast. My Rabb feeds me ten times this amount every day.’”

If you find no concentration and attachment in your *du'ā*, then think over how determined you are in worldly matters even if you have to suffer losses. As for *du'ā*, there is no question of any losses. Why, then, should you be lazy in this regard!?

Acquisition

Ponder over your incapacity and Allāh’s gifts and favours. No matter how many years of your life have passed, you were never deprived of sustenance. Allāh *ta’ālā* did not expose your faults; He always concealed them. So what, will He not give you? How can you have such bad thoughts about such a Grand Master? You ought to repent. Allāh *ta’ālā* even fed you what was lawful when you were in the womb of your mother. A Hadīth states that Allāh *ta’ālā* gives *halāl* to everyone, it is humans who commit *ḥarām*. Look! Allāh *ta’ālā* did not allow you to open your mouth when you were in your mother’s womb because it is a pure place, and because you will engage in Allāh’s *ta’ālā* remembrance with your mouth.

Shaykh Sa’dī *rahimahullāh* said: “Even if I were to wash my mouth a thousand times with rose water, I would not be worthy of making *du'ā* to Allāh *ta’ālā*.” Maulānā Rūmī *rahimahullāh* goes one step further and says: “It is only through *du'ā* that the mouth is purified.”

Sending salutations to Rasūlullāh *sallallāhu ‘alayhi wa sallam* is also a *du'ā*. So is seeking forgiveness. To whom are you making this *du'ā* and for whom? You are making it to Allāh *ta’ālā* in favour of His most beloved *sallallāhu ‘alayhi wa sallam*. Allāh *ta’ālā* loves *durūd* so much that He never rejects it. When *durūd* is read at the beginning and end of *du'ā*, all the *du'ās* are accepted. By sending *durūd* just once, ten mercies descend on the person. These mercies are the means of wiping off his evils. In other words, *durūd* is also a form of seeking forgiveness.

May Allāh *ta’ālā* inspire us to make *du'ā* while bearing in mind its etiquette. May He bestow us with all the internal and external benefits of *du'ā*. Āmīn.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



THE REALITY OF HOPE

DAY AND DATE:

Monday, 5 Rabīʿ al-Awwal 1395 A.H. (7 March 1976)

TIME:

After fajr ṣalāh (for about 20 minutes)

VENUE OF MAJLIS:

Bāgh Ḥayāt Sukkhur

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ
 أَمَّا بَعْدُ، فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

Do not despair of Allāh's mercy.

Rasūlullāh ṣallallāhu 'alayhi wa sallam said:

لَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنَ الْجَنَّةِ أَحَدٌ (متفق عليه)

If an unbeliever were to learn of Allāh's mercy, none would despair of Paradise.

Rasūlullāh ṣallallāhu 'alayhi wa sallam said:

الْإِيمَانُ بَيْنَ الْخَوْفِ وَالرَّجَاءِ

Imān is suspended between fear and hope.

All praise is due to Allāh *ta'ālā*. It is solely through the inspiration and help of Allāh *ta'ālā* and the blessings of my shaykh that I wish to say something about hope in today's assembly. May Allāh *ta'ālā* bless us with the rank of *rajā'* (hope).

The Definition of Rajā'

Rajā' refers to having hope in Allāh *ta'ālā*. Allāh *ta'ālā* says: "Do not despair of Allāh's mercy." The pious elders have gone to the extent of saying that despair conveys a person towards unbelief. When a person remains immersed in sin for a long period of time and does not pay any attention to good deeds, he gradually loses hope of Allāh's mercy. He says: "I have committed so many sins. How will Allāh ever pardon me?"

Whereas a Hadīth states that even if the earth were to split on account of the large number of sins of a person and he repents to Allāh *ta'ālā*, then Allāh *ta'ālā* turns to him with forgiveness which is more vast than the seven heavens and the earth.

A Hadīth [Qudsī] states:

سَبَقَتْ رَحْمَتِي عَلَى غَضَبِي

[Allāh ta'ālā says]: My mercy has surpassed My wrath.

On one side we have Allāh's mercy, and on the other side we have His wrath. Or, on one side we have Allāh's mercy, and on the other side are our sins. Don't you see how Allāh ta'ālā repeatedly says in the Qur'an:

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ... إِنَّهُ يَغْفِرُ الذُّنُوبَ جَمِيعًا... إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Allāh is most forgiving, most merciful...Surely He forgives all sins...He is most relenting, most merciful.

Our sins are nothing compared to His mercy. Furthermore, hope is a very lofty act which safeguards and protects our īmān. If a person does not have hope in Allāh ta'ālā, his īmān will not remain upright. Thus, īmān is suspended between fear and hope.

My Hadrat Wālā [Hadrat Masīhul Ummat *rahimahullāh*] said: "A person must have hopes in Allāh ta'ālā, not expectations. Expectations are disrespectful. In fact, we must not have expectations with regard to people as well. We may have relationships with people provided they are within the limits of the Sharī'ah. But there must be no expectations. Why do you have expectations from them? Just maintain your relationships within the confines of the Sharī'ah." *Īmān* is suspended between fear and hope.

Hadrat Thānwī *rahimahullāh* said: "One should expect and wait for desirable things (such as Allāh's grace, favours, forgiveness and His Paradise). One should remain waiting for Allāh's forgiveness. Hope entails the heart being satisfied, and for the person to strive and plan to acquire these things."

The person who is desirous of mercy and Paradise but does not strive for them has not acquired the rank of rajā'. If he does good deeds for the acquisition of mercy and Paradise, we will say he has obtained the rank of rajā'. Having empty wishes which are not accompanied with good deeds is nothing but deception. Without doubt, Allāh ta'ālā can bestow [mercy and Paradise] without striving for them, but the person is harbouring hopes against the principles laid down by Him. It is wishful

thinking for a person to hope for crops to grow without having sown seeds.

Hadrat Thānwī rahimabullāh said that there are different levels of *rajā'*. One is the possibility of salvation. In other words, it comes in the meaning of a pre-requisite of *īmān*. This level is compulsory. A person has the wealth of *īmān* and is hopeful of [Allāh's] mercy. This level is compulsory. Having good thoughts and *rajā'* are almost similar in meaning. Having evil thoughts is prohibited, and the pious elders have included it among the major sins. Successful indeed is the person who has hopes from his Creator together with good deeds, repentance and seeking forgiveness.

Acquiring *Rajā'*

How can the rank of *rajā'* be achieved? A person must constantly remember the wide extent of Allāh's mercy, affection and His favours. Not only must he remember them, he must constantly think of them. He must continually think of how forgiving and merciful Allāh *ta'ālā* is – despite all his transgressions, He is not exposing him. The person must ponder over this all the time. Inshā Allāh, he will acquire the rank of *rajā'*.

My Hadrat Wālā [Hadrat Masīhul Ummat rahimabullāh] said: “We constantly explain these different praiseworthy characteristics and stations. It is obligatory to adopt each of them.”

If a person attaches his hopes to Allāh *ta'ālā*, his expectations from people will cease. Hadrat Thānwī rahimabullāh said: “Those who have *rajā'* (hope) are really the ones who acquire *radā* (Allāh's pleasure).”

In short, a person must attach his hopes to Allāh *ta'ālā* and he must not expect anything from anyone. He must constantly think of Allāh's favours. Once he acquires this treasure, his *īmān* will be protected, and his deeds will be safeguarded. May Allāh *ta'ālā* bestow us with upright intellect and may He bless us with inspiration [to do good]. *Āmīn*.

وَاٰخِرُ دَعْوَانَا اِنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

A SHORT BIOGRAPHY OF MASĪH AL-UMMAH HADRAT MAULĀNĀ MUHAMMAD MASĪHULLĀH *rahimahullāh*¹

Name: Muḥammad Masīhullāh

Father's Name: Aḥmad Saʿīd Khān

Title: Masīh al-Ummah

Date of birth: 1329 A.H. (1911 CE)

Date of demise: Friday, 17 Jumādā al-Ūlā 1413 A.H. (13 November 1992 CE), Jalālābād, U.P., India.

Place of birth: Barlah, 'Alīgarh, U.P., India

Lineage: Sayyid branch of Sherwānī Pathān

Ancestry

Hadrat Masīh al-Ummah Maulānā Muḥammad Masīhullāh *rahimahullāh* was one of the greatest of authorities in Sufism of our times and hailed from the renowned and distinguished Sherwānī family of Pathāns. Although the Sherwānī clan is famed as Pathān, it in reality is Sayyid in its origin, for its ancestral progenitor was Sayyid Husayn Ghaurī *rahimahullāh* who emigrated from Ghaur during the reign of Khalif 'Abd al-Malik ibn Marwān (d. 65 A.H.) and settled in the region neighbouring 'Kūhe Sulaymān'. Sayyid Husayn Ghaurī *rahimahullāh* settled among the Pathāns and married the daughter of Batan ibn Qays 'Abd ar-Rashīd. She bore him two sons, Lodī and Sherwānī. The descendents of Sherwānī became known as Sherwānī. It is to this family of Sayyids that Hadrat Masīhullāh *Sāhib rahimahullāh* belonged.

Born a Friend of Allāh

Hadrat Masīhullāh *Sāhib rahimahullāh* was born in 1329 at Sara'i Barlah, District 'Alīgarh, India. Born a walī, he was from early childhood a repository of piety and sterling qualities.

On one occasion, the young Masīhullāh started crying uncontrollably and nothing could console him. It transpired that some men were playing musical instruments in the village and this sinful

¹ This is an edited version reproduced by kind permission of brothers from www.miftahuljannah.org

behaviour was the cause of his tears. Upon request, the loud music was stopped and he stopped crying immediately.

His virtue, excellent character, simplicity and dignity were acknowledged by all who came into contact with him even during his childhood. A considerable part of his time during childhood was spent in dhikr and optional acts of worship including tahajjud ṣalāh.

From the age of ten the worshippers in the local musjid would await his arrival before the imām could lead the congregation - such was his punctuality for the five compulsory ṣalāh.

A favourite occupation of Hadrat Masīhullāh *rahimahullāh* during his early youth was to sit in the company of the righteous and pious friends of Allāh. In this regard the companionship of Hadrat Maulānā Muḥammad Ilyās *rahimahullāh*, a khalīfah of Hadrat Shaykh al-Hind *rahimahullāh* is noteworthy. It was this companionship which introduced the young Masīhullāh to the books, lectures and admonitions of his beloved shaykh, Hakīm al-Ummah Maulānā Ashraf ‘Alī Thānwī *rahimahullāh*.

Marriage and Children

Hadrat Masīh al-Ummah *rahimahullāh* married twice, his first wife passed away within a few years. Thereafter Hadrat remarried, and his second wife commonly known as Ammījān passed away in 1395 A.H. (1975) after a lengthy illness. Conveying the news of her demise, Hadrat wrote the following in one of his letters:

That grateful, pious, generous and Allāh – conscious lady has returned to the abode from which she had come.

Hājī Fārūq Sāhib *rahimahullāh* used to say: “I say without exaggeration, that this humble servant had seen in Jalālābād a heavenly couple in the form of Hadrat Wālā and Ammījān!”

All the surviving children of Hadrat Wālā are from his second wife (one son and three daughters). Hadrat’s son Maulānā Muḥammad Safīyullāh Sāhib, popularly known to all as Bhājān, is the principal of the Madrasah Arabia Islamia Miftāḥ al-Ulūm in Jalālābād. Bhājān was granted authorisation to accept the pledge of bay‘ah and guide the seekers of Allāh by Hadrat himself. After a long period of illness Hadrat Bhājān *rahimahullāh* passed away on Friday, 9 Rabī ath-Thānī 1433

A.H./2 March 2012. May Allāh *ta'ālā* forgive his sins, envelope him in His mercy and grant him a place in Jannat ul-Firdaus.

The eldest daughter known as Apājān is married to Maulānā Sayyid ‘Abd ar-Rahīm *Ṣāhib*, a notable student of *Hadrat* who has now retired from his teaching post in Miftāh al-‘Ulūm due to ill health. He was granted authorisation to accept the pledge of bay‘ah by *Hadrat* Shafīq al-Ummah *rahimahullāh*, a senior khalīfah of *Hadrat* Masīhullāh *rahimahullāh*. The second daughter is married to Maulānā Wakīl Aḥmad Sherwānī who teaches at the famous Islamic institute known as Jāmi‘ah Ashrafīyyah in Lahore, Pakistan. The youngest daughter is the wife of *Habīb* ar-Rahmān Khān Sherwānī, known as Munnu Miah.

Physical Features and Dress

He was an epitome of beauty and handsomeness – of medium height, lean in build with well proportioned limbs, a fair complexion with a reddish brown tinge, an oblong face with radiant eyes and a full forehead. Upon setting eyes on the effulgent face of Maulānā Masīhullāh *rahimahullāh* one was inspired to make dhikrullāh, for the majestic outer appearance was accompanied by the radiance of inner spiritual beauty.

He always wore a five-hemmed, round topī which clung to the head, his white kurtā used to reach till below the knees whilst the white Mogul-styled cotton pants he wore came down to the middle of the shin. In winter he would don a thick cap, a half sleeved quilted waist coat with cotton wool stuffing, and a light shawl. On ‘Īd days he would don a cloak, turban and other forms of dress for the occasion.

Education and Spiritual Training

Hadrat Masīhullāh’s *rahimahullāh* initial educational training commenced in his hometown. The greater part of the Islamic syllabus up to the stage of *Mishkāt al-Masābil* was acquired from *Hadrat* Muftī Sa‘īd Aḥmad Lucknowī *rahimahullāh*, a great jurist and *Ḥadīth* scholar. Thereafter in 1347 A.H. (1926 CE) he enrolled in the famous Islamic institute of learning, Dār al-‘Ulūm Deoband from where he graduated. He had the invaluable opportunity of studying under Shaykh al-Islam Maulānā Husayn Aḥmad Madanī (the famous lecturer of *Ṣaḥīḥ al-Bukhārī* who lectured *Ḥadīth* for eighteen years in Musjid an-Nabwī in Madīnah Munawwarah), Shaykh al-Adab Maulānā I‘zāz ‘Alī, Maulānā Asghar Husayn Deobandī and ‘Allāmah Ibrāhīm Balyāwī, amongst others

rahimabumullāh. His student days passed in perfect solitude and he was totally engrossed in the acquisition of Islamic knowledge.

It was also in the same year that he pledged bay'ah at the hands of the reformer of the century, Hakīm al-Ummah Hadrat Maulānā Ashraf 'Alī Thānwī *rahimabullāh*. Thus began a period of spiritual rectification training under Maulānā Thānwī *rahimabullāh* which gave him exceptional spiritual strength. Consequently, he occupied a distinguished position of honour and respect among students and scholars.

Khilāfah

In Sha'bān 1351 A.H. Maulānā Masīhullāh *rahimabullāh* completed his Islamic studies at Deoband, and on the 25th of Shawwāl of the same year Hadrat Thānwī *rahimabullāh* conferred khilāfah to him. Hadrat Masīhullāh *rahimabullāh* became the spiritual representative of Maulānā Thānwī *rahimabullāh* at the age of 21, an astoundingly early age to receive such an honour. Despite his youth, Hadrat Thānwī *rahimabullāh* listed him among eleven of his most eminent spiritual representatives.

Hadrat Thānwī *rahimabullāh* had a lot of confidence in his methods of spiritual training and once commented:

There is order and arrangement in his temperament,
hence order and arrangement in his instruction.

Hadrat Thānwī *rahimabullāh* also said:

'Isā¹ and Masīh have surpassed (the others).

Al-Mubashshirāt

Abū Hurayrah *radīyallāhu 'anhu* narrates: I heard Rasūlullāh *sallallāhu 'alayhi wa sallam* saying: "Nothing is left of prophet-hood except al-mubashshirāt." The Sahābah asked: "What is al-mubashshirāt?" He replied: "The true good dreams (which convey glad tidings)."²

Qutb al-'Ālam Hadrat Gangohī *rahimabullāh* via one such dream instructed Hadrat Masīhullāh *rahimabullāh* to deliver lectures.

¹ This is a reference to Hadrat Maulānā Muḥammad 'Isā *rahimabullāh* who was also among his group of eminent *khulafā'*. He is the compiler of the famous book on the teachings of Hadrat Hakīm al-Ummah *rahimabullāh* on *tazkiyah* titled, *Anfās-e-'Isā*.

² Sahīḥ al-Bukhārī.

Hadrat Khwājah Mu‘īn ad-Dīn Chishtī *rahimahullāh* directed him in a dream:

We transfer *du‘ā’* to you. Make *du‘ā’* on behalf of whoever requests you for it.

In this directive was the tidings of Hadrat Masīhullāh *rahimahullāh* being a person whose prayers are readily accepted by Allāh *ta‘ālā*.

The Title Masīh al-Ummah

The word *masīh* has many meanings, but perhaps the most apt would be “comforter”, for the kind words of Hadrat Masīhullāh *rahimahullāh* were like a soothing balm on the anguished hearts of the distressed slaves of Allāh *ta‘ālā*. So the title “Masīh al-Ummah” will translate as “Comforter to the followers of Rasūlullāh *sallallāhu ‘alayhi wa sallam*”. This title was conferred on him by his teacher Muftī Sa‘īd Aḥmad Lucknowī *rahimahullāh*. Hadrat used to say that if it had been given by a student or contemporary of his, he would not have permitted its usage.

Jalālābād, Madrasah Miftāh al-Ulūm, Khānqāh Masīhiyyah

In 1357 A.H., as directed by his shaykh, Hadrat Maulānā Ashraf ‘Alī Thānwī *rahimahullāh*, Hadrat Masīhullāh *rahimahullāh* settled permanently in Jalālābād (a small town close to Thānabhawan) and took charge of the small two roomed Madrasah Miftāh al-Ulūm (Key to Knowledge Islamic Institute), a hugely befitting name chosen by Hadrat Maulānā Ashraf ‘Alī Thānwī *rahimahullāh* himself.

This inspirational choice of Hakīm al-Ummah *rahimahullāh* bore fruit as within thirty years the small madrasah had developed into a fully-fledged Islamic institution imparting Islamic knowledge right up to ‘ālim *fāḍil* and *iftā* level to a few hundred students from all parts of the world. Maulānā Masīhullāh’s teaching style was simple and effective, and he would constantly say:

I am only presenting this through the benevolence and mercy of Allāh *ta‘ālā*.

In 1407 A.H., after fifty years of exceptional service, total responsibility of running the madrasah was handed over to his son due to an increase in the number of people coming to stay in the khānqāh for their spiritual reformation. Every morning from Monday to Thursday, Hadrat would conduct a special two to three hour assembly for those

seeking rectification. After the jumu'ah ṣalāh on Fridays there would be a general assembly for all the people. It used to be attended by hundreds from Jalālābād and surrounding areas.

Hadrat Masīhullāh *rahimahullāh* would still keep a keen eye on the madrasah and teach a few Aḥādīth from *Shamā'il Tirmidhī* and the *Ṣaḥīḥ* of Imām Bukhārī *rahimahullāh*. Thousands of people would gather for the final lesson of *Ṣaḥīḥ Bukhārī* which would lead to the graduation of that year's 'ālim fāḍil class, a lesson which would often stretch from early in the morning until just before zuhr ṣalāh, a period of four to five hours. As was Hadrat's habit, he would sit in the tashahhud posture of ṣalāh and teach patiently.

Forgiveness, compassion, generosity, tolerance and humility

Hadrat Masīhullāh *rahimahullāh* had an overpowering awareness that everything and everyone belongs to Allāh *ta'ālā* and this compelling awareness made the above noble qualities of Rasūlullāh *ṣallallāhu 'alayhi wa sallam* stand out in his personality.

A previous employee of the madrasah made various false accusations against him. Maulānā Masīhullāh *rahimahullāh* not only forgave him when the opportunity came but even helped him in various ways without showing any displeasure.

He would arrange for cotton wool filled duvets to be distributed to the needy in winter, there were fixed stipends for various people who would come to collect on a regular basis and no beggar would ever be turned away from his door.

Once at bedtime a cat was found sleeping in his bed. This man of Allāh did not allow the cat to be disturbed but happily slept on the floor! Similarly, once Muftī Nasīr Ahmed *Ṣāhib rahimahullāh* was about to chase away an approaching dog to one side of the road, whereupon Hadrat Masīhullāh forbade him from doing so and said: "Do not stop the dog. Allow it to come, for this is a public road which all of (the creation of Allāh *ta'ālā*) have an equal right to use."

His humility was such that he would often personally deliver food to the students in their rooms and gladly massage those who were unwell. If Hadrat ever felt that he had hurt any person's feelings, he would repeatedly ask: "Have you been inconvenienced in any way by these words of mine? Brother, if you have been pained then please forgive me!"

Adherence to the Sunnah

Following the blessed way of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* in every aspect of life had become second nature to him. Just one incident is related to serve as an example:

He had been ill for many days and had a fever. He asked for his socks to be removed. Someone began to gently pull off his right sock. Despite extreme weakness, Hadrat Masīhullāh *rahimahullāh* immediately indicated that the left sock should be removed first in line with the blessed Sunnah of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*.

Perfect Taqwā

With great determination he would try to abstain from the abominable and doubtful practices, whilst adhering to Shar‘ī Fatāwā.

A principal of an Islamic school brought some mangos as a gift for Maulānā Masīhullāh. On enquiry as to where they had come from, the principal explained that they were from a mango tree in the grounds of the school. Hadrat Masīhullāh *rahimahullāh* gently remarked that it would not be permissible for the principal to give the mangos as they did not belong to him. Hadrat *rahimahullāh* then gave some money as payment for the mangos and requested that the sum be deposited into the school fund so that he could keep the mangos - much to the delight of the principal!

Hadrat Masīhullāh *rahimahullāh* was extremely particular about hijāb/purdah, such that even if an elderly lady would want some help from him he would either deal with her via the male attendant or from behind the curtain.

Munshī Mushtāq Aḥmad Khān Sāhib narrates that one year when the final accounts of the Madrasah were tallied, it appeared as if the income was in excess of the expenditure by 5 000 rupees. However, this excess amount was not present in the fund. Hadrat Masīh al-Ummah *rahimahullāh* immediately gave 5 000 rupees to the Madrasah from his own side. On checking the accounts more thoroughly, it transpired that the books were balanced and there had been an error in the earlier calculation. Maulānā Masīhullāh Sāhib was requested to take back the amount. Hadrat *rahimahullāh* was not prepared to take back what he had happily given for the sake of Allāh *ta‘ālā*. Munshī Sāhib says that this was at a time when things were cheap and 5 000 rupees was regarded as a substantial amount of money.

Public Acceptance and Love

Allāh *ta'ālā* had granted Hadrat Masīhullāh *rahimahullāh* such acceptance and love in the hearts of His creation that young and old, Muslims and non-Muslims were involuntarily attracted to him.

Once on a visit to the United Kingdom, Hadrat Masīhullāh *rahimahullāh* was travelling by car in Batley, Yorkshire. The driver stopped the car to give way to a contingent of horse-mounted policemen. All the horses abruptly halted to a stand still in the middle of the busy road when they came adjacent to the car in which Hadrat *rahimahullāh* was a passenger. Despite vigorous attempts by the policemen the horses would not budge at all, causing chaos with a build up of traffic on the road. Hadrat *rahimahullāh* remarked: “The horses will not move!” and requested the driver to drive on. As soon as the car started to move, all the horses in unison lifted their fore legs, standing only on the hind legs and “saluted” Hadrat’s car. Hadrat *rahimahullāh* calmly commented: “Even an animal like a horse, one of Allāh’s creation, senses that a Muslim is passing on the road (and takes the opportunity to show its love).”

Even on a journey (where he was not known to people), he would soon become the topic of conversation and people would crowd around him offering their greetings. Once during a stop at Rohri Railway Station (in Pakistan), a man witnessing a similar scene asked someone next to him: “Who is this person whom so many people are following?” The other replied: “This is a pious man who inspires the hearts of people!”

Perfect Balance Between Love and Respect

A unique quality about Hadrat Masīhullāh *rahimahullāh* was that despite his overbearing love for Allāh *ta'ālā* he never lost sight of respect for Him. Generally one finds that overpowering love reduces respect and an abundance of respect reduces love!

Never in his entire life did he mention Allāh’s name on its own, as a minimum always adding *ta'ālā*, (Most High)... *Al-hamdulillāhi ta'ālā*, *Māshā Allāhu ta'ālā*, *Inshā Allāhu ta'ālā* and so on. With regard to everything, his approach was always one of respect, humility and selflessness.

This perfect balance truly manifested itself at the time of his departure from this earthly existence. Hadrat Masīhullāh *rahimahullāh*

turned his blessed face towards the qibla whilst continually reciting the kalimah ṭayyibah and making dhikr by means of pās anfās (a method of dhikr by controlling one's breath). This demonstrates his love. At the same time, he remained concerned about his topī and raised his hand towards his head many times to check that it was in place. This demonstrates his respect. In this condition he took his final breath while uttering the word "Allāh!"

Illness

Hadrat's health had deteriorated over the years and often he would say: "Soon this old man will depart, so listen attentively to what he has to say!"

In the month of Ramaḍān al-Mubārak 1412 A.H. (March/April 1992), despite considerable weakness Hadrat kept all the fasts, performed the full tarāwīḥ ṣalāh and carried on with his discourses. Hundreds of seekers would come to Jalālābād in the month of Ramaḍān al-Mubārak to benefit from the blessed company and spiritually charged inspirational assemblies of Hadrat. On the 28th of Ramaḍān, Hadrat conducted his assembly as usual without any undue difficulty. It was the will of Allāh *ta'ālā* that this would be his last complete formal assembly, for the next day which also transpired to be the last day of Ramaḍān, Hadrat was overcome by fever and severe weakness. The seven month period of illness had begun and throughout this period Hadrat was an embodiment of courage and steadfastness.

Despite doctors advising total rest, Hadrat Masīḥullāh would still conduct a short assembly even if he felt slightly better. Otherwise he would send a message to the seekers residing in the khānqāh: "I ask to be excused today." Visitors and those in the khānqāh would come to sit by Hadrat for a short while after 'aṣr and he would often say a few words of great benefit. Once he remarked: "I have become extremely weak, if people could fathom the level of my weakness they would feel much pity for me. I may be sitting here replying to all these letters and you see me meeting people but I do not have the strength to stand up and walk!"

Total Absorption Towards Allāh ta'ālā

During Hadrat's final days a great change overtook his speech, his habits and his nature. It was as if he was cutting himself off from all things and all people.

He began to dislike details when it came to any matter or speech. He would remain engrossed in the contemplation of Allāh *ta'ālā* and the visualisation of His Divine Being. Sending salutations to Rasūlullāh *sallallāhu 'alayhi wa sallam* had also increased tremendously. He remarked a few times:

Do you think I will become better now? Do corpses become better? I am now among the dead and no longer among the living!

It was clear that there remained no visible link with anyone besides the Beloved and this was clear proof of Hadrat Masīhullāh's elevated spiritual position.

Journey to the Beloved

'Ubādah ibn as-Sāmīt *radīyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "Whoever loves to meet Allāh, Allāh (too) loves to meet him, and whoever hates to meet Allāh, Allāh (too) hates to meet him." 'Ā'ishah *radīyallāhu 'anhā* or one of the other wives of Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "But we dislike death." He said: "This is not what it means. What it means is that when the time of the death of a believer approaches, he receives the good news of Allāh's pleasure with him and His blessings upon him. Thus, at that time nothing is dearer to him than what is in front of him. He therefore loves the meeting with Allāh, and Allāh (too) loves the meeting with him."¹

Hadrat *rahimabullāh* was journeying to the Hereafter rapidly but in such a manner that no one else was truly aware of it. When Bhajān mentioned that there were numerous people at the funeral of his eldest daughter's father-in-law, Hadrat remarked: "You will (soon) witness Jalālābād becoming the plain of 'Arafah." Only later did it dawn on Bhajān that Hadrat *rahimabullāh* was referring to his own funeral.

The day before Hadrat Masīh al-Ummah left this earthly abode he said to Dr. Na'īm Sāhib:

زُرْ عِبَادَتِي دَائِمًا

Visit me from time to time, this will increase love.

A surprised Dr. Na'īm replied: "But Hadrat, I am here all the time with you, to check your pulse and give you medicine!" Hadrat

¹ Sahīh al-Bukhārī, Kitāb ar-Riqāq.

replied: “Yes, this is not a general statement!” Only later did Dr. Na‘īm Sāhib realize that Hadrat was referring to visiting his grave.

Hadrat Shafiq al-Ummah Hājī Muḥammad Fārūq Sāhib *rahimahullah* writes in *Dhikr-e-Masīh al-Ummah*: On Thursday 16 Jumādā al-Ūlā, (12 November 1992), I was in Masjīd-e-Nabawī sitting on my normal spot near Bāb as-Salām and facing the Holy Enclosure of Rasūlullāh *sallallahu ‘alayhi wa sallam*. It was a minute before the adhān for the maghrib ṣalāh when suddenly, wide awake, I was blessed with a vision of Rasūlullāh *sallallahu ‘alayhi wa sallam*, who said to me: “A major event is about to happen. Remain courageous!” My heart testified that surely something unique is about to happen. Seconds later the maghrib adhān commenced and with tears overflowing from my eyes, I thanked my Rabb [Allāh *ta‘alā*] for this glorious vision. The thought occurred to me that perhaps my Hadrat Masīh al-Ummah has gone on to meet his Beloved Allāh *ta‘alā*. I swiftly dismissed this fleeting thought for I was never ever happy to even think about my Hadrat’s departure from this earthly life, let alone that he had already left us! The night (Friday by now) passed in great anxiety and uneasiness, with no question of any sleep. Upon the tahajjud adhān I presented myself at the court of Rasūlullāh *sallallahu ‘alayhi wa sallam* and, while crying profusely, made lengthy du‘ā’s on behalf of my beloved Hadrat. After performing the ishrāq ṣalāh, I returned to my lodgings where I was informed that a telephone call had been received from India with the news that my great mentor had passed away.

On Thursday night (night preceding Friday), 17 Jumādā al-Ūlā 1413 A.H. (13 November 1992), Hadrat Masīhullāh offered his ‘ishā ṣalāh with indications of the head. Despite extreme weakness he still performed four rak‘ats of tahajjud before the witr ṣalāh. As Hadrat was having difficulty with his breathing due to excessive phlegm and coughing, he was given Zam Zam water to drink by means of a spoon. Maulānā ‘Ināyatullāh Sāhib started reciting Sūrah Yāsīn

Hadrat Masīhullāh *rahimahullah* was continually reciting the *kalimah tayyibah* and making dhikr by means of pās anfās. No sound could be heard but with every breath dhikrullāh continued, as did the movement of his lips and the indications of his noble head towards his heart. He remained concerned about his topī and raised his hand towards his head many times to check that it was in place. Hadrat indicated with his index finger (as in tashahhud - affirming the Oneness of Allāh *ta‘alā*),

turned his blessed face towards the qiblah and took his final breath whilst uttering the word “Allāh”. And so the blessed soul of this imām of the path, this soother of broken hearts, who having ministered spiritual cure to thousands, departed from this earthly body to meet Allāh, the Most High.

To Allāh we belong and to Him is our return.¹

Maulānā Masīhullāh *rahimabullāh* was laid to rest after the jumū‘ah ṣalāh in the cemetery adjoining the Madrasah, now named *Miftāh al-Jannah* (The Key to Paradise). About two hundred and fifty thousand people attended his funeral.

The tug of love will leave you in a state of restlessness
until you attend my funeral or visit my grave!

When Ḥakīm al-Ummah Maulānā Ashraf ‘Alī Thānwī *rahimabullāh* passed away on (2 Rajab 1362 A.H./4 July 1943), Masīh al-Ummah Maulānā Masīhullāh saw him in his dream that same night. Maulānā Masīhullāh enquired: “Ḥaḍrat! How did you fare?” Maulānā Thānwī smiled and said: “*Al-ḥamdulillāh!* I am in Paradise and Allāh *ta‘ālā* elevated me to the station (which Allāh *ta‘ālā* has alluded to in the Qur’ān):

Surely, the pious will be in the midst of gardens and
springs (Paradise). In a seat of truth, near the
Omnipotent King (Allah, the One, the All-Blessed, the
Most High, the Owner of Majesty and Honour).²

Maulānā Masīhullāh *rahimabullāh* always harboured the hope that Allāh *ta‘ālā* also elevate him to the same station near to his Ḥaḍrat Wālā Maulānā Ashraf ‘Alī Thānwī. Ḥājī Fārūq Ṣāhib *rahimabullāh* reports that the first night after Ḥaḍrat Masīh al-Ummah was laid to rest, one of Ḥaḍrat’s students from Delhi saw Ḥaḍrat Masīh al-Ummah in his dream. Ḥaḍrat *rahimabullāh* said: “*Al-ḥamdulillāh!* I have reached my Ḥaḍrat Wālā, and the station which I always used to pray for has been granted to me by Allāh *ta‘ālā*.”

Ḥaḍrat Shafiq al-Ummah further reports that one of his friends in Lahore saw Ḥaḍrat Masīhullāh *rahimabullāh* in his dream. On enquiry about his state, Ḥaḍrat *rahimabullāh* replied: “*Al-ḥamdulillāh!* The blessings

¹ Sūrah al-Baqarah, 2: 156.

² Sūrah al-Qamar, 54: 54-55.

of salutations to Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* did the work for me!” Hājī Fārūq Sāhib *rahimabullāh* then remarked that Hadrat Masīhullāh used to certainly offer *durūd* in great abundance.¹

Maulānā Masīhullāh *rahimabullāh* will be remembered for the beauty of his character, his inspiring talks and especially his lifelong mission to explain and expand upon the reformative teachings of his beloved mentor, Hākīm al-Ummah Mujaddid Thānwī *rahimabullāh*, which still serve Muslims today in helping them understand the Qur’ān and the Sunnah.

May Allāh *ta’ālā* forgive his sins, veil his faults, accept him with honour, and make him dwell in the highest part of ‘Ilīyyīn in the company of the Prophets, truthful, martyrs and righteous. Āmīn.

¹ Quoted from the assembly of Hadrat Shafiq al-Ummah titled, *Maut mu’min kā tuhfa hai*.

A SHORT BIOGRAPHY OF SHAFĪQ AL- UMMAH HADRAT MAULĀNĀ HĀJĪ MUHAMMAD FĀRŪQ SĀHIB *rahimahullāh*¹

In the early hours of Friday, 20th Muḥarram 1420 A.H. (7 May 1999), Shafiq al-Ummah Hadrat Maulānā Muḥammad Fārūq Sāhib *rahimahullāh* passed onto the realms of the Hereafter to meet his Almighty Creator and Master, leaving behind thousands of hearts palpitating in the wake of this unexpected grief.

To Allāh we belong and to Him is our return.

Hadrat Shafiq al-Ummah *rahimahullāh* was an embodiment of truthfulness and purity, a pillar of grace, imān and cognition. Allāh *ta'ālā* had blessed him with lofty traits such as humility, sincerity, piety, noble character, far sightedness, spiritual passion and sympathy.

Hadrat was born in 'Aligarh, India on 29 Dhū al-Hijjah 1361 A.H. (6 January 1943). According to the elders in the family, Hadrat was blessed from childhood with noble temperament, courage and virtue.

The spark of divine love which glowed in his heart was kindled into a burning flame at the age of twelve when he attended the assembly of Hadrat Shāh 'Abd al-Ghanī Sāhib Phulpūrī *rahimahullāh* when the latter visited Sukkhur for fifteen days. Hadrat Phulpūrī's discourses which were held at the residence of Maulānā Muḥammad Aḥmad Thānwī comprised of tafsīr lessons of Sūrah al-Fātiḥah and poems from the *Mathnawī* of Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh*. In the course of these assemblies, Hadrat Phulpūrī stressed on the need to establish a link with the close servants of Allāh *ta'ālā*.

After attending these assemblies, Hadrat developed a yearning to become a "man of Allāh" and became obsessed with a quest for a true spiritual mentor. He found no peace and there was no let-up until Allāh *ta'ālā* eventually guided him to his goal. At the tender age of twelve he came into contact with Hadrat Masīḥ al-Ummah Maulānā Masīḥullāh Sāhib *rahimahullāh*. Since Hadrat Masīḥ al-Ummah also hailed from the city of 'Aligarh, an acquaintance was established together with ties with the family and elders.

¹ This is an edited version of an article written by Maulānā 'Abd al-Bārī Sāhib and published by Maktabah-e-Noor.

After the bay'ah with Hadrat Masih al-Ummah and the initiation of formal spiritual links, Hadrat became like a household member of the Masihīyyah family. From day one, Hadrat Masihullāh had unbounded love and compassion for him, and treated him with much grace and favour. In return, Hadrat himself had tremendous love and faith in his shaykh. He was infatuated with his shaykh and sacrificed himself for his service.

Hadrat Masih al-Ummah had a lot of confidence in the style of teaching and discipline of Hadrat Shafiq al-Ummah and would often say to him: “Māshā Allāh, you do not have crowds of laymen around you. There are more ‘ulamā’ referring to you for spiritual reformation.” Allāh *ta’alā* had gifted Hadrat with far-sightedness and astuteness in the reformation of people.

Hadrat lived for only six and half years after the demise of his shaykh, but in this short period, he worked day and night with remarkable zeal and enthusiasm to expand and promote the teachings of his shaykh. He used to say this quite often: “Just as my shaykh was pleased with me in this world, he must be pleased with me in the Hereafter as well. The pleasure of Allāh *ta’alā* is certainly based on the pleasure of my Hadrat.”

Allāh *ta’alā* had blessed Hadrat with an excellent memory. He remembered each and every statement of his shaykh with days, dates and places. He was a unique personality who simultaneously fulfilled the tasks of lecturing, propagation, writing, research and ministering spiritual rectification. Allāh *ta’alā* blessed him with a sympathetic heart. He was most affectionate to the seekers of spiritual rectification and would say: “They must be treated with pure compassion and nothing else.”

His lifestyle was a representation of the love for Allāh *ta’alā* and Rasūlullāh *sallallāhu ‘alayhi wa sallam*. On several occasions in his lifetime, while asleep or awake, Hadrat was blessed with the vision of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. He visited the blessed resting place of Rasūlullāh *sallallāhu ‘alayhi wa sallam* time and again. He used to quote this couplet of Hadrat Khwājah ‘Azīz al-Hasan rahimahullāh quite often:

I wish to go to Madīnah, come back, and then go again
and again. My entire life should pass in this way.

Therefore, after each trip to Madīnah, Hadrat remained anxious to return once again.

Hadrat always explained the three objectives of his life:

1. Service to Allāh's creation.
2. Spreading the path of Sufism.
3. Presenting himself in the blessed cities of Makkah and Madīnah.

Allāh *ta'ālā* made Hadrat the epitome of humility. He possessed matchless humility which permeated his very being. Annihilation of the ego and self-effacement were dominant in his nature. Even in his teachings, he emphasised the acquisition of humility. He used to say:

Humility was the basic and fundamental quality through which Islam spread.

He also said:

If you wish to gauge what a person has achieved spiritually, then simply ascertain the extent to which he has annihilated himself. In other words, the degree of self-effacement is the level of achievement. The more one achieves, the more humility develops. What is achievement? It is nothing but self-effacement. And what is self-effacement? It is spiritual achievement.

Allāh *ta'ālā* had gifted Hadrat with a very attractive and charismatic nature. Whoever met him just once would be captivated by his character and be compelled to maintain a bond with him. Hadrat possessed an effective style and pleasant manner of interaction with people. When he said something, it would become embedded in the heart.

His generosity too was unique. He possessed a heart full of sympathy towards others, and fear for Allāh *ta'ālā*. He assisted widows and the destitute without the knowledge of anyone. He took over debts of students, spent with an open heart on matters of Dīn and for public amenities.

The rank of *du'ā'* and supplication was conferred on him, hence, he was one whose *du'ā'* was quickly accepted. He used to make sincere and heart-rending *du'ā'* for his friends, associates and the whole Muslim world in every single issue which affected them.

Hadrat had the honour of visiting and benefiting from the company of more than forty of Hadrat Thānwī's *khulafā'*, and had

gained the complete confidence of the elders. Hadrat travelled to Bangladesh in 1985 after receiving an invitation from Hadrat Maulānā Muḥammadullāh Ṣāhib who was a khalīfah of Hadrat Thānwī *rahimahullāh*. In a public gathering where Hadrat was present, Hadrat Muḥammadullāh Ṣāhib made the following remark:

It appears as if my Hadrat [i.e. Hadrat Thānwī] himself is present here today.

Hadrat's seniors and contemporaries had great faith in his method of spiritual discipline. Many of them would therefore send their followers to Hadrat to spend some time in his illustrious company.

Journey to the Hereafter

Hadrat had been suffering from a heart ailment for about twenty years but never complained about this affliction. About six years before his demise, someone wrote to him enquiring about his health. He replied with a unique statement:

For fourteen years the bounties of Allāh *ta'ālā* have been raining down on my heart in the form of this angina ailment.

The long and extensive journeys which he undertook in spite of his heart ailment were due to his obsession with the spiritual rectification of people. After his last ḥajj, he started suffering from a severe phlegmatic cough which caused shortness of breath to the extent that the slightest movements would make him breathless.

On Thursday night, 20th Muḥarram 1420 A.H./6 May 1999, Hadrat left Sukkhur by train to go to Karachi. He was accompanied by his faithful attendant, Dr. Muḥammad Ṣābir Ṣāhib, his eldest son, 'Abd al-Mu'īd (popularly known as Bhajjān), and several other family members. Days before this journey, Hadrat had developed a high sugar level, abdominal pains and a phlegmatic cough.

He bid farewell to his mother, grandmother and other family members, and departed. Hadrat boarded the train and entered the compartment which he was to share with Dr. Ṣābir Ṣāhib. The train pulled out of Sukkhur station at about 9:45pm. The next station was the Rohri Station. Through some strange coincidence, when the train came to this junction, it stopped at the very place where, many years ago, the Saint of Jalālābād, Hadrat Masīḥ al-Ummah *rahimahullāh* had delivered a talk. Upon recollection of this fond memory, tears flowed from the eyes

of Hadrat, and he remained like this for quite some time. Then with a deep sigh, he remarked: “My Hadrat was here at the Rohri Station and he delivered a most remarkable speech.”

Hadrat shared supper with Dr. Sābir Sāhib and then engaged in his nightly routine of worship, completing one tasbīh of Sūrah al-Ikhlās. At about 12:45am, Hadrat fell asleep but woke up within fifteen minutes because he was having problem breathing due to excessive phlegm, and was experiencing severe chest pains. His condition deteriorated, he took some medication but got no relief. He eventually said:

Lift me up into a sitting position so that I can lean against your chest. My final moments have now arrived. I never experienced such severe pain in my life. The pain is so excruciating, it feels as if my chest is going to burst any moment.

After he was seated, Hadrat began reading the kalimah loudly. His voiced faded gradually but his lips kept moving. No sound could be heard. The last words which were heard from Hadrat’s lips were: “Makkah, Madīnah”. It was as if visions of these sacred places were brought before his eyes. The lips were still engaged in dhikr but no sound emanated. Then at about 2:00am on this fateful Friday morning, in a final gesture of pure tauhīd, Hadrat raised his forefinger – the finger of shahādah – pointing it skywards as the soul left its earthly body and proceeded towards the Friend on High.

To Allāh we belong and to Him is our return.

The train was speeding along swiftly as Hadrat breathed his last. Dr. Sābir Sāhib lowered Hadrat on his back, making him lie down comfortably. He then informed the guard, policeman and other officials who were on the coach. After consultation, it was decided to disembark at Hyderabad, a major city where arrangements could be made for transportation. An ambulance was waiting at the Hyderabad station. Hadrat was taken back to Sukkhur and the other family members who were with him also returned.

They reached Sukkhur by 12noon. By this time, a large crowd of people had gathered at Hadrat’s house to get a last glimpse of him. Arrangements were made for Hadrat’s bathing and shrouding. The janāzah ṣalāh was performed after ‘asr ṣalāh in the Jāmi’ Musjid of Sukkhur. The ṣalāh was led by Hadrat’s eldest son, Bhaijān. People from

all parts of the country attended. This was the largest funeral ever witnessed in Sukkhur. Hadrat was finally lowered in his grave, and the last rite of turning his radiant face towards the qiblah was performed by Dr. Sābir Sāhib and Bhaijān.

Finally, the respected reader is requested to make as much isāl-e-thawāb as possible for our honourable Hadrat *rahimahullāh*.

All praise and thanks are due to Allāh *ta'ālā* for having enabled me to complete the translation of this enlightening book. May Allāh *ta'ālā* accept this humble effort, and may He make it a means for my salvation in this world and in the Hereafter.

As with all human endeavours, there are bound to be errors, mistakes, and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions.

Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: maulanamahomedy@gmail.com

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّعِيدُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ
الرَّحِيمُ.

Was salām

Mahomed Mahomedy

01 Dhū al-Hijjah 1433 A.H./16 October 2012

Durban, South Africa

مجلس ذکر

The Majlis of
ZIKR

By
**Shafiqul-Ummah Hazrat Moulana Muhammad Farouq
saheb (May Allah perpetuate his blessings)**

The eminent khalifa of
**Maseehul-Ummat Hazrat Moulana Shah Muhammad
Maseehullah saheb (rahmatullahi alaihi)**

**A lecture delivered after taraweesh on
the last Friday of Ramadaan 1416**

**Translated by:
Moulana Yunus Bobat**

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نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ

أَمَّا بَعْدُ فَاغُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ، بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

BLESSINGS OF "KHATAM-E-KHAAJ GAAN"

(A FORM OF ZIKR MADE COLLECTIVELY)

I begin with The taufeeq of Allah Ta'ala and the barkat of my Shaikh. A collective zikr in the form of *Khatame-Khaaj-gaan* has been in vogue among our *Akaabir* (religious elders) since years gone by. Our Hazrat (Maseehul-Ummat *rahmatullahi alaihi*) used to mention many blessings of the zikr of *Khatame-Khaaj-gaan*.

The water of the well in Khaanqah Imdaadiyya was brackish. After this zikr (i.e. *Khatame-Khaaj-gaan*) the following dua was made regularly: 'O Allah, make the water of the well in the Khaanqah sweet.' This dua continued, until one day, suddenly, a person informed the residents of the Khaanqah that he had just drank from the well and its water was extremely sweet and fresh. Ever since the water of that well has always been sweet. Once a Muslim-run state in India was expropriated by the British. The ruler of this state sent a message to Hazrat Thanwi (*rahmatullahi alaihi*) informing him of what had transpired and requesting him to make dua. Hazrat Thanwi (*rahmatullahi alaihi*) began making dua after this Majlis-e-Zikr (*Khatame-Khaaj-gaan*) for the retrieval and return of this Muslim province. Through the barkat of the *Khatame-Khaaj-gaan* this dua was accepted and the usurped state was restored to its Muslim ruler. The English lost the case in court. This ruler then sent 100,000 rupees to Hazrat Thanwi (*rahmatullahi alaihi*) as a gift, which he refused to accept. Hazrat Thanwi (*rahmatullahi alaihi*) had a very unique rule. If someone sent him a gift, together with a request for dua then Hazrat would (return the gift) and write back saying, "We do not sell dua." So in actual fact the collective zikr of *Khatame-Khaaj-gaan* is well established in the circles of our Mashaa-ikh, and

THE METHOD OF KHATAM KHAAJ GAAN

FIRST READ DUROOD SHAREEF 11 TIMES

THEREAFTER RECITE THE FOLLOWING DUA 360 TIMES

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ لَا مَلْجَأَ وَلَا مَنْجَأَ مِنَ اللّٰهِ إِلَّا إِلَيْهِ

THEN READ SURAH ALAM NASHRAH 360 TIMES

ONCE AGAIN REPEAT THE ABOVE MENTIONED
DUA 360 TIMES

FINALLY, DUROOD SHAREEF 11 TIMES

AND THEN MAKE A COLLECTIVE DUA.

an on-going and permanent practice in all the Khaanqahs. This adhering of zikr has been adhered to with great regularity and consistency.

MEANING OF 'KHATAME-KHAAJ-GAAN'

The meaning of "Khaaja" is "Peer", (a spiritual leader or Shaikh; the plural is *Khaaj-gaan*). Khatam in this context means to acquire the blessings of a blessed spiritual order. The combination of *Khatam Khaaj-gaan* will therefore mean 'to acquire the blessings of the holy spiritual order of one's Shaikh'.

The purpose of making the twelve tasbeeh zikr in congregational form is to provide encouragement and to educate people (the correct method), so that after leaving from here each one will individually continue this zikr with enthusiasm and pleasure.

Our Hazrat gave permission to practically demonstrate the twelve tasbeeh zikr to associates and mureeds on certain special occasions. The purpose of teaching them the method of making this zikr is to instill the zeal and inclination for it. Once in my presence, after ministering bay't to a few people, Hazrat himself showed them how to make the twelve tasbeeh zikr. All those present joined in (and Zikr was made collectively).

When Hazrat Thanwi (*rahmatullahi alaihi*) used to make zikr after Tahajjud Namaaz, Hazrat Khaaja Saheb (*rahmatullahi alaihi*) and others present would simultaneously begin their own zikr, thus joining in the zikr of Hazrat Thanwi, and he never prohibited them.

Now consider our situation. We are in I'tikaaf. Will the I'tikaaf perform his daily *ma'mool* inside the Musjid or outside? It is obvious that he will do so in the place of i'tikaaf. In like manner, those who are performing i'tikaaf through the tawfeeq of Allah Ta'ala, are making our zikr individually in the Court of Allah Ta'ala. And the collective form of Zikr is only for purposes of teaching, – it is considered to be necessary and continuous. The idea is that after leaving here we develop the habit of this zikr, and it should continue earnest and with great fervour.

THE POSITION OF *DARB* AND *JAHR*

(*Darb* signifies special movements and indications of the head when making zikr, while *jahr* means to make zikr aloud.). During the latter stages of his life, Hazrat Wala (*rahmatullahi alaihi*) mentioned that now all Spiritual Orders have stopped "*Zikr-e-Madroob*", i.e. zikr with violent jerking movements of the head. All the Mashaa-ikh are unanimous that Zikr should be made loudly but not with *Darb-e-Shadeed* (severe movements), because people have become physically and mentally weak. Indeed, not only the middle-aged and old, even the youth have gone slack! The old are obviously weak, but even the youth (who ought to be strong) have become feeble. Therefore, zikr will not be made with "*Darb-e-Shadeed*". Yes! Zikr will be made loudly, but such audible zikr serves as a spiritual cure, not as a means of attaining reward.

If someone says: "Will I not earn reward for making zikr softly?" (The answer is) "Most certainly you will!" So then why should Zikr be made loudly? The idea of audible zikr is spiritual benefit, so that such zikr can thoroughly permeate and imbue the heart, mind, soul and all the *lataa-if* (the inner, spiritual faculties of the body). Hence, reward (thawaab) is dependant upon zikr itself, while spiritual cure is attained through raising the voice in zikr.

THE TYPES OF *JAHR*

There are three types of *jahr*. The first is *jahr-e-shadeed*, the second *jahr-e-lateef*, and the third *jahr-e-khafeef*.

Jahr-e-Khafeef: If one is very weak and feeble, and does not have strength for much movement then he should make zikr in the tone of one reading the sunnats of Zuhr Salaah. It is obvious that such a person makes tilawat softly, but loud enough to hear himself and make out what he is reciting. This is called *Jahr-e-Khafeef* and it is for those who are ill.

Jahr-e-Lateef: If one is not ill, but naturally weak and physically unfit then he should resort to zikr with *Jahr-e-Lateef*. The meaning of *Jahr-e-Lateef* is to make zikr with such loudness that the person sitting next to you can hear.

Jahr-e-Shadeed: And if one is fit, healthy and strong then though he could not make "Zikr-e-Madroob" (violent jerking of the head), but to clear the jam and blockage that has occurred within the spiritual valves, and in order to rejuvenate the heart, he should make Zikr with *Jahr-e-Shadeed* (in a very loud voice). This should be maintained for as long as is necessary. *(The Shaikh will decide and advise when the need for Jahr-e-Shadeed no longer remains – translator.)*

These are all technical terms and basic principles which my Hazrat taught towards the end of his earthly sojourn. Thus a majlis of zikr in congregational form, which takes place regularly and consistently, is the *Khatame-Khaaj-gaan*, and the Majlis-e-Zikr which is presently taking place (i.e. twelve tasbeeh) is for educational purposes and to instill love and encouragement in the hearts. Once we disperse, this ma'mool of zikr is supposed to be maintained. *Zikr-Madroob* shall not be observed, because nowadays no one is able to endure it. Zikr should rather be made in either *jahr-e-shadeed*, or *jahr-e-lateen*, or *jahr-e-khafeef*. These three methods were explained earlier.

THE NIYYAT (INTENTION) OF Zikr

What should be the intention of Zikr? The intention should be to acquire the love of Allah Ta'ala through the blessings of his zikr. May Allah Ta'ala grant us his love and enlist us among his sincere followers, through the barkat of this blessed month, through the barkat of these last ten days, through the barkat of I'tikaaf and through the barkat of this auspicious gathering of sincere friends of Allah Ta'ala. Amen. My Hazrat used to show us the following method of making zikr: When sitting down to make zikr face the qibla and lower the left side of the body because this is where the *lateefa-e-qalb* (faculty of the spiritual heart) is situated. In a person there are six such spiritual esoteric faculties, which are termed *lataa-if-e-sitta* (the six faculties).

REVIEW OF THE LATAA-IF BY OUR AKAABIR

In this era, under the prevailing circumstances, our religious elders have retracted their former view that each of these six spiritual faculties should be illuminated individually. There is no time for that nowadays. Today all tasks are shortened. In travel, thousands of kilometres are covered within a few hours. The ingredients for the cure of so many different illnesses have been condensed into one capsule. In similar fashion, here too, the same law of abbreviation is applied. (The shorter route is used to fulfill a lengthy task) May Allah Ta'ala bless us all with understanding and insight.

If the heart is illuminated then the remaining five faculties (*lataa-if*) are also illuminated automatically. Have you not observed the system in the Haram Shareef of Makka? Everything is controlled automatically. By switching on one clock in the Haram all the other clocks begin functioning automatically, and setting the time on one clock synchronizes the time on the rest. Similarly, starting one fan, sets into motion all the other fans. By setting the speed on one fan, all the rest will function accordingly. Nowadays you can open all locks through a single key called a master key. Such an electronic system is in use today that if one light is switched on, all the other lights automatically turn on. In exactly the same manner, if the heart is spiritually lit up, all other *lataa-if* become illuminated. These are a few of my Hazrat's important teachings, which I felt the need to mention.

Some people may believe that this is something new taking place. No! There is nothing new about this. Look at the present conditions in which we are living, look at society. You will realise that there are innumerable misleading and evil practices that are coming into existence. But the mind of man does not object to these. When *nafs* and *shaitaan* attempt to cloud the truth, they create doubts and objections in the mind with regard to only good deeds, thus weakening the ability to practice them. Therefore, no objection should be entertained as regards this noble practice now. This gathering of zikr is conducted in order that we learn its method, and when we leave, we take with us the zeal to continue it individually

wherever we are. Where there are deeni centres (e.g. khaanqahs, madrassas, tableegi markazes, etc.), there zikr should be done collectively in the form of *Khatame-Khaaj-gaan*. To say that among our Buzrugs there was no majlis (gathering) of zikr, is totally wrong and devoid of all truth.¹ May Allah Ta'ala grant us the tawfeeq (ability and good fortune) to make zikr abundantly.

THE MEANING OF "MAKING ZIKR ABUNDANTLY"

I recall a saying of my Hazrat regarding the āyat:

وَاذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

"Make the zikr of Allah in abundance".

He says that this does not mean one should make zikr most of the time. Instead, the meaning is: 'make zikr at all times'. Earn the reputation of Zikr. A hadith shareef states: "Make zikr so much that

¹ Some make this objection that *Khatame-Khaaj-gaan* never took place in the khaanqah of Maseehul-ummat (*rahmatullahi alaihi*). I once asked Hazrat about this, to which he replied: "After the demise of Hazrat Thanwi (*rahmatullahi alaihi*) this (the *Khatame-Khaaj-gaan*, which used to take place on Thursday nights) was the only practice left in the khaanqah of Thanabawan. Hazrat Maseehul-ummat wished to keep his Shaikh's Khaanqah populated for as long as possible. For this reason he never initiated the *Khatame-Khaaj-gaan* in his Khaanqah in Jalalabad, but would send whoever was in his Khaanqah to Thanabawan to participate in the *Khatame-Khaaj-gaan* there. He feared that if he started this in Jalalabad, people would abandon the Khanqaah of Thanabawan and join the *Khatame-Khaaj-gaan* in Jalalabad." Hazrat also said that Hazrat Maseehul-Ummat even sent him (i.e. my Murshid Hazrat Shafeequl-Ummat) to Thanabawan for the *Khatame-Khaaj-gaan*, and on several occasions he had personally accompanied Hazrat Maseehul-Ummat to Thanabawan for the *Khatame-Khaaj-gaan*. (Translator)

people begin calling you mad". Not that you really become mad. People will say, "Look! This person is always making Zikr, whenever you see him he is in the remembrance of Allah Ta'ala." This is the reputation of zikr that must be attained. Nowadays people talk a lot. Do not engage in excessive talk. The following is reported in a hadith shareef: "Do not talk excessively because excessive speech causes austerity of the heart. And that heart which is austere and harsh is far from Allah Ta'ala." Zikr should be made abundantly. To become a Wali of Allah Ta'ala excessive zikr and continuous obedience unto Allah Ta'ala are very necessary. May Allah Ta'ala grant us the Tawfeeq to do so. Aameen.

THE DUA BEFORE ZIKR

My Hazrat (*rahmatullahi alaihi*) used to teach us the following dua to be recited before Zikr: -

اَللّٰهُمَّ اَعِنَّا عَلٰى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ
عِبَادَتِكَ اَللّٰهُمَّ طَهِّرْ قُلُوْبَنَا عَنْ غَيْرِكَ وَ
نَوِّرْ قُلُوْبَنَا بِنُورِ مَعْرِفَتِكَ اَبَدًا يَا اَللهُ يَا اَللهُ يَا اَللهُ
يَا حَيُّ يَا قَيُّوْمُ نَوِّرْ قُلُوْبَنَا بِنُورِ مَعْرِفَتِكَ

Translation:

O Allah! Aid us in making your Zikr, and Shukr, and in beautifying your Ibadat. O Allah! Purify our hearts from everything besides You. And illuminate our hearts with the Noor of Your Recognition, forever and forever, Ya Allah, Ya Allah, Ya Allah. O The Living, The Self-subsisting! Illuminate our hearts with the Noor of Your Recognition.

THE MANNER OF SITTING FOR ZIKR

The following method of sitting is for those who are slim or medium built. This method is not within the capacity of those who are hefty or overweight.

Sit in a cross-legged position and tuck in the big toe and the adjacent toe to it, into the back of the knee where the leg folds. This could be done with either leg, whichever is convenient. Behind the knee at this spot, there is a vein called "*Keemaas*" which is linked directly to the heart. If this vein is held and zikr is made then an immediate effect of zikr takes place on the heart. (This is actually the reason for sitting and making zikr in this way.)

There is another method which has been deduced from the above mentioned method but does not appear in the books of tasawwuf. If one is very heavily built and cannot manage to place the big and second toe of the foot into the back of one knee then he could grasp the back of the knee where this vein is, with his fingers.

THE NECESSITY AND VIRTUES OF ZIKR

قَالَ النَّبِيُّ ﷺ أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ

The Prophet (sallallahu alayhi wasallam) said: The best zikr is:

لَا إِلَهَ إِلَّا اللَّهُ

The greatest thing is the Zikr of Allah Ta'ala. This is exactly what the Holy Quraan states:

وَلَذِكْرُ اللَّهِ أَكْبَرُ

And The Zikr of Allah is The Greatest

Zikr (remembrance) is the opposite of forgetfulness. When one forgets, there is no remembrance, and when one remembers, there is no forgetfulness. It is a known fact that zikr is volitional, and it is extremely easy to do that which is in one's control. Zikr is not mere knowledge or information, instead it is the sustenance of our Imaan and our Islam. It is nourishment for our heart and soul. We cannot

do without it. This zikr has a lot of blessings, and the rank of those who do it is very high. The Holy Quran states:

وَالَّذَاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ

"And those males and females who make zikr abundantly, Allah Ta'ala has kept in store for them forgiveness (for their sins) and a great reward."

THE METHODS OF MAKING ZIKR

My Hazrat has explained the methods of attaining maximum benefit from zikr. My Hazrat was an Imaam in this field (of tasawwuf). He taught us many rare and unique things. It is just not possible for all those teachings to be narrated in this short time. However, from among the many things he taught us I shall relate a few for your benefit. The first is to make zikr with the intention of gaining the love of Allah Ta'ala. Do not sit inattentively during a session of zikr. It is an accepted fact that "*Sakeena*" (peace and tranquillity) descends upon gatherings where zikr is made. *Sakeena* is the name of a group of Angels, and it is also the name of the Celestial Manifestation (*Tajallee*) of Almighty Allah. Through the barkat of zikr sins are washed off, the inner filth is expelled, duas are accepted, darkness disappears and is replaced by spiritual light. The greatest virtue of Zikr is encased in the following Quranic verse:

فَاذْكُرُونِي أَذْكُرْكُمْ

"Remember Me then I shall remember you."

May Allah Ta'ala grant us the tawfeeq of making his Zikr abundantly. Aameen.

THE FIRST METHOD OF MAKING ZIKR

The first mode of zikr to be adopted is the zikr of "*Nafi-Ithbaat*" (i.e., negation and affirmation), which is also called "*Zikr-e-Tahleef*" (i.e. *Lā ilaaha illallah*). This Zikr of "breaking and joining" should be made excessively; this means to break away from

everything besides Allah, and get connected with Allah Ta'ala. "*La ilaaha*" is such a sharp-edged sword that with just one strike all earthly connections are severed. "*Illallah*" too, has this unique quality that in extremely special cases the *Noor* of Allah Ta'ala enters the heart.

(When one takes a deep breath the head tends to rise and the person feels as if he is pulling something into himself by breathing. In the same way when making this zikr, which is going to be shown now, imagine you are pulling something up from the toe to your heart. Your head should be lowered, and as you inhale, your head will raise a little.) (In this manner) take out the *Laa* from the big toe and bring it up to the knee. From there, take it up to the thigh, then up to the navel. Now, while saying "*ilaaha*", move your focus to the right breast, opposite the heart, and concentrate on the area just below the right nipple, which is where the "*lateen-e-rooh*" (faculty of the *rooh*) is situated. We have thus brought *La-ilaaha* from the toe upwards, to directly opposite the heart, all the while punging from within everything besides Allah. Thereafter, in the process of expelling temporal connections through the medium of *laa-ilaaha*, we then move over from the "*lateefa-e-rooh*" and reach the "*lateefa-e-Qalb*" (faculty of the spiritual heart). Like an arrow hitting its target, we say "*illallah*" and cast it onto the heart, through which the *Noor* of Allah Ta'ala enters the House of Allah (i.e. the heart). What belonged to Allah Ta'ala has thus come into His House. What did we now accomplish? We accomplished the fulfilment of an *amanat* (trust). Allah Ta'ala had entrusted us with the duty of depositing His *Noor* into His house, which we had done. We thus achieved through it glitter and lustre. *Subhaanallah!* Allah Ta'ala has created a unique attraction within us. The *Noor* of Allah Ta'ala has come into the house of Allah Ta'ala. Generally the *Noor* of Allah Ta'ala is all over, but this task (of delivering his *Noor* to His home) is specially made our duty. Through the tawfeeq of Allah Ta'ala we have completed our duty.

For some time one should make effort on this method of zikr. When you will impose upon yourself this manner of zikr then after

a while you will physically feel the pulling (from the toe upwards) and the placing of that *Noor* in the heart, just like dropping a rope and an empty bucket into the well and then drawing it up after it is filled. Is there any difference in sending down the rope and empty bucket, and then pulling up the filled bucket? There certainly is! Sending down the empty bucket is effortless, but once it's filled, you can actually feel the weight when drawing it up. In exactly the same way, after sometime this pulling and depositing can be felt in a physical sense. When this has been achieved then discontinue this method.

THE SECOND METHOD OF ZIKR

The second method of making the zikr of "*Nafi*" (negating everything besides Allah Ta'ala) and "*Ithbaat*" (establishing a connection with Allah Ta'ala) is to begin the zikr from your navel. Take the '*Laa*' from the navel, bring the head to focus on the right side of the chest, which is the abode of the *Rooh*, and say '*ilaaha*'. Then go across to the left hand side of your chest which is the abode of the heart, and say "*illallah*". The *Zikr-e-Manfi* (i.e., "there is none worthy of worship" - the zikr of negating everything besides Allah) should begin from the navel and be taken up to the Residence of the *Rooh*. And the *Zikr-e-Musbat* (i.e., *illallah* - "only Allah", the zikr of establishing or affirming) should be entered into the Residence of the Heart which is situated below the left nipple.

This is the way one should make the Zikr of *manfi* and *musbat*. There are dual benefits in both. Through *zikr-e-manfi* we free ourselves from everything besides Allah Ta'ala, and through *zikr-e-musbat* we attain our Beloved. The navel is where the evil passions and desires reside. Therefore, when the *zikr-e-manfi* is commenced from the navel, and then taken up to the *rooh*, after which the *zikr-e-musbat* is then made onto the heart, the evil passions and desires of the navel will be shattered. Just as dynamite reduces a mountain to rubble, in the same way through *zikr-e-manfi* the evil aspirations of the nafs are totally demolished. The benefit that flows from this form of zikr is freedom from *ghairullah* (carnal

and temporal connections), and diminishing of expectations from the creation. Through *zikh-e-musbat* one obtains Allah Ta'ala Himself. What else could we wish for?

THE THIRD METHOD OF ZIKR

The locus of the spiritual heart is a just below the left nipple, while the location of the *rooh* is below the right nipple. Take out "*Laa*" from the location of the heart and move towards the *lateefa-e-rooh* (situated below the left nipple). From there, saying "*ilaaha*" come back across towards the heart, where the final words, *illallah* will be cast onto the heart. Do this continuously. At first it will need definite and concerted effort, later on it becomes second nature. The sanctuary of the heart is the focus and target of the Celestial Manifestation (*tajallee*) of Allah Ta'ala. The one who makes zikr severs worldly connections from the *rooh* and heart through the word of '*laa-ilaaha*'. Then through the uniqueness of *illallah* the heart becomes illuminated with the Divine Light of the *Isme-Aazam* ALLAH'. Through the *lateefa-e-rooh* this Divine Noor permeates every vein and fibre of his body. He is blessed with overwhelming awe (faith in the oneness of Allah Ta'ala), through the barkat of which perpetual adherence to the Shariah becomes his nature, and he remains in continuous quest of The Pleasure of his Beloved (Allah).

These then are the three methods of making Zikr. There are other methods too, but the easiest of all are these three. If one practices each method for 40 days, then continues with the third method for the rest of his life, he will Insha-Allah experience the Noor of Allah Ta'ala from head to toe. He will obtain a treasure of guidance. May Allah Ta'ala grant us all the tawfeeq to do so.

THE FOURTH METHOD OF ZIKR

Just in passing, I shall mention another method, which is employed for one is the victim of excessive hardness of the heart. This is as follows:

After a light session of the *paas-anfaas* zikr, the Holy Quran is placed on its stand between the Shaikh and his Mureed. (That is,

each one sits on either side of the standing bearing the Quran.) First the Shaikh makes zikr with three motions (*dharb*). The first *dharb* or indication will be towards the Holy Quran, the second towards the Mureed, and the third towards his own heart. This is one way of doing it.

If there is a greater need (when the disease is severe) then first the Shaikh will direct one *dharb* onto his own heart, then one onto the Holy Quran and the last one *darb* towards the Mureed's heart. After making zikr for some time in this method the Shaikh will then make the mureed do the same in his presence. First the mureed will indicate one *dharb* onto the Shaikh's heart, then one onto the Quran and finally one onto his own heart.

Along with these three (Quran, Shaikh, Mureed), zikr could also be made with the Ka'ba Shareef. This means making zikr in Makkah Muazzamah. The Holy Quran should be placed on a stand in front of the Ka'ba. The Shaikh and mureed should also be present in front of the Ka'ba. Now the mureed makes zikr of *Laa ilaaha illallah* in this way that he first directs a *dharb* towards the Ka'ba, then towards the Holy Quran, then onto his Shaikh and lastly, the *dharb* of *illallah* onto his own heart.

A NECESSARY CLARIFICATION

These methods are not categorically mentioned in the Quran or Hadith but are forms of spiritual cures. For example, nowhere in the Quran does it state that one who has a fever should be ministered the Panado tablet, or that one who is experiencing pain should be treated with Ponstan. So understand these spiritual cures in the same way. Just as we resort to different methods of physical treatment for physical ailments, in like manner the *Mashaa-ikh* (Spiritual Doctors) too, use various ways and means to cure the illnesses of the heart and soul.

We have given you a principle, that the Quran-e-Majeed allows treatment and dietary control to combat illnesses, but does not define the methods of treatment or the type of diet to observe, since this was not the necessary function of the Holy Quran. The illnesses

the *Ambiyaa* (Prophets) are mentioned in the Quran, (and they obviously resorted to physical treatment, but these details were not explained by The Holy Quran). So the same principle is applicable here. Just as we utilize medical prescriptions to eliminate health problems, in the same way, there are certain prescriptions and remedies for the ailments of the *rooh*. (If you are spiritually ill, make positive effort to cure yourself. What type of remedy are you to use? That will be determined by a spiritual doctor who will not be questioned regarding the method he uses, as long as he is not transgressing any law of the Shariah.) When did we ever claim that reward will be earned through these methods?

Zikr per sê is a means of reward, but *jahr* (loud zikr) and *dharb* (jerking movements) are methods of spiritual cure. The matter is quite straight-forward. When the need for these methods no longer exists, you will then be taken off *jahr* and *dharb* (which was your spiritual treatment).

Once a person asked Hazrat Hajee Imdaadullah (*rahmatullahi alaihi*): 'In the dua kitab, *Hizbul-Bahr* certain practices are mentioned that have to be observed at the time of reciting the duas therein, such as blowing with the mouth in a certain way, opening and closing the fingers and fist, etc. What is the reality of all this?' Hazrat Hajee Saai (*rahmatullahi alaihi*) replied: 'Discard all those (unnecessary) practices. Just read the *Hizbul-Bahr* as normal.' Our elders never insisted on such things. Their main aim was to engage people in work (i.e. *a'maal*). These things need to be well understood.

Through the barkat of these blessed days you all have come here. Through the tawfeeq of Allah Ta'ala these are moments of acceptance of dua, being the last Friday of this blessed month (Ramadaan). Allah Ta'ala has afforded us the opportunity of speaking out, and listening to matters regarding his zikr (remembrance). This is a great honour. We do not know which sincere seeker of spiritual reformation will grasp these rare and precious gems, and take them with him when he leaves, and then bring them to good use for the rest of his life. If he does so, he will Insha-Allah perceive the power of the zikr of Allah in every vein and artery of his body.

Hazrat Thanwi (*rahmatullahi alaihi*) once went to visit Hazrat Saai Tawakkul Shah Saheb (*rahmatullahi alaihi*). Saai Saheb (*rahmatullahi alaihi*) said to him: "Molvi Saheb! When I take the Name of Allah Ta'ala my mouth becomes sweet." Then he added, "And don't think this is just imaginary. It *really* becomes sweet. In fact, so sweet, it seems as if sugar has been poured into my mouth!" (In other words, he actually physically tastes the sweetness of zikr.) Maulana Faqir Muhammad Saheb (*rahmatullahi alaihi*) used to say: "Sometimes (when I make zikr) I feel as if the syrup of *jalebi* has been poured into my mouth."

This is the barkat of zikr which Allah Ta'ala sometimes shows to some buzrugs in a physical sense, but not to others. Those who are not allowed to experience the physical effect of zikr are taken to towards their destination without feeling or witnessing anything. The main objective is to reach one's destination. Some have attained high ranks but are not aware of the stages of this path. Instead they are kept uninformed of these stages.

For example, a person travelling economy class by train will pass by farms and forests, he will experience dust and dirt, and the clothes too will get dirty, but eventually the train will reach Karachi Kent (name of Karachi's station). On the other hand, the one sitting in the air-conditioned coach of the same train will not see any scenery outside, no dust will enter the cabin, nor will the clothes get dirty. But at the end he too will disembark at Karachi Kent. Thus, some are shown scenery as they traverse their spiritual journey, while others travel along blissfully unaware of the scenes flashing by. In the end though, both shall reach the same destination.

So dear brothers! Take along with you this zikr of 'breaking and joining'. Break all ties with the world, affiliate yourself to Allah Ta'ala. This is quite simple.

THE GOLDEN STATEMENT OF AN AARIF

One buzrug made a very remarkable statement. He says:

”نه يگانہ رہنا نہ بيگانہ رہنا“ (Do not be a kinsman, nor an alien.)

What an extraordinary statement! What tremendous cognition of Allah is found in this statement! Don't be a kinsman *ghairullah* (the creation), nor be an alien towards Allah. You will be able to practice upon this statement if you adopt the *zikr-e-leeel*, or the zikr of severing and connecting regularly. Insha-Allah you will achieve the ability to alienate yourself from shaitaan and dear yourself to Allah Ta'ala. May Allah Ta'ala grant us understanding, insight, intelligence and wisdom. Aameen.

He who observes zikr gets everything. The zaakir (one who makes zikr) is alive and the neglectful one is dead. You are being given a perpetual life through the barkat of zikr. Make shukr (thank Allah Ta'ala) for this. To say Allah once is more virtuous than the entire universe, in fact it is greater than the world and all the good it contains.

Shaikh Saadi (*rahmatullahi alaihi*) says that if one washes his mouth a thousand times with rose water, then too he will not be fit to make the Name of Allah Ta'ala even once.

THE METHOD OF MAKING THE ZIKR OF ISME-AAZAM

While contemplating the greatness, grandeur and superiority of Allah Ta'ala, recite The Personal Name of Allah, the Isme-Aazam "ALLAH", with great love and affection. The attitude to adopt for this zikr is the following:

Imagine that the *rooh* is coming upwards from the big toe. It comes up to the knees, from the knees it reaches the hip, then the navel, and from there it comes towards the heart. From the heart it is now flown above the head and continues to fly high up into the heavens. From the first heaven it ascends towards "*Baitul-Moor*", upon which there is a steady cascade of Divine bountifulgences, and a unique radiance and glitter. From there the *rooh* rises higher, and eventually halts in front of the Mighty Throne (*Arsh-e-Azheem*). Therefore, one should draw the breath upwards from the toe to the head, and from the head up towards the sky, and then continue taking it further beyond, with total concentration and

full meditation. The Name of Allah Ta'ala should be uttered with a lot of love and affection. Saying 'ALLAH' once is far superior to the entire creation. There is unique glory and wonderful efficacy in The Name of Allah. Through it the heart's entire world changes.

A BASIC ZIKR FOR ALL

The twelve tasbeeh Zikr. It consists of:

Two tasbeehs of لَا إِلَهَ إِلَّا اللَّهُ	Four tasbeehs of اَللَّهُ اَللَّهُ
Six tasbeehs of اَللَّهُ اَللَّهُ اَللَّهُ	and one tasbeeh of اَللَّهُ

If for some reason one does not have time to complete all the above tasbeehs then make the zikr of only *laa ilaaha illallah* for just five minutes. Say *laa ilaaha illallah* for a few times, then add *Muhammadur Rasoolullah*, once, with *sallallahu alaihi wasallam*. Or else just make zikr of "Isme-Aazam" (ALLAH, ALLAH) for five minutes. All forms of *Ashgaal* should only be made upon the prescription of the Shaikh, and under his direct supervision. Never do these on your own.

(And all *Taufeeq* is from Allah)

Prepared by

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اللَّهُ

It appears in many narrations that whosoever makes dua after reciting the Ism-e-A'zham (اسم اعظم), his dua will definitely be accepted.

(Tirmizhi, Abu Dawood)

Hazrat Allama Shaami *rahmatullahi alaihi* narrates from Imam Abu Haniefah *rahmatullahi alaihi* that the Ism-e-A'zham is the name "ALLAH". Hazrat Shaikh Abdul Qadir Jailani *rahmatullahi alaihi* also maintains the same view, on condition that this great name is recited with the sincerity of the heart.

(Fazā-ile zikr p.116)

لَا إِلَهَ إِلَّا اللَّهُ

Rasoolullah ﷺ is reported to have said that the first thing a child should be taught is the kalima, and this kalima should be recited near a dying person. He also said: "One whose first and last utterance is لَا إِلَهَ إِلَّا اللَّهُ will not be questioned about any sin, even if he lives for a thousand years. The quota for this kalima is seventy thousand, an amount which will bring certain success if recited for any task or problem.

(Fazā-ile zikr p.127)

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

Rasoolullah ﷺ said: "Whosoever among you desires the fulfillment of a thousand good deeds a day, should recite this kalima 100 times daily. This will earn the reward of 1000 good deeds.

Another hadith of Rasoolullah ﷺ states that one who reads one tasbeeh (i.e. 100 times) of the above kalima in the morning and one tasbeeh in the evening, all his sins will be forgiven, even if they exceed the foam in the ocean.

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Rasoolullah ﷺ is reported to have said that this kalima is a cure for ninety-nine ailments. The least of all these cures is that the reciter will not experience sorrow and unhappiness.

Another hadith states that if Allah has blessed a person with a favour and he wishes to retain that favour, then he should recite this kalima in abundance.

(Hākim and Mishkāt)

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ اللَّهُ أَكْبَرُ

لَا إِلَهَ إِلَّا اللَّهُ

Rasoolullah ﷺ once said to Hazrat Ummi Haani *radhiyallahu anhaa* : "Recite SUBHANALLAH 100 times. Its reward is equivalent to the emancipation of 100 Arab slaves. The reward of reciting ALHAMDULILLAH 100 times is equivalent to donating 100 fully equipped horses for Jihad in the path of Allah. The reward of reciting ALLAHU AKBAR 100 times is equivalent to sacrificing 100 camels (for Qurbani). And the reward of reading LAA-ILAHA ILALLAH 100 times is so enormous that it fills up the space between the heavens and the earth.

(Fazā-ile Zikr p. 179)

الْحَمْدُ لِلَّهِ كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

Once a Sahaabi who was sitting in the presence of Rasoolullah ﷺ softly uttered the above words. Upon the enquiry of Rasoolullah ﷺ as to who had said these words, this Sahaabi remained silent, fearing he had made an error. The Messenger of Allah ﷺ assured them there was nothing. Only then did the reciter own up. Rasoolullah ﷺ then said: "I saw thirteen angels, each one rushing to be first in taking up these words to the heavens."

(Fazā-ile zikr p. 153)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Rasoolullah ﷺ is reported to have said: "Whoever performs wuzu properly, observing all the sunan and etiquette, and thereafter recites this dua, all the eight gates of Jannat are opened for that person; he may enter through whichever gate he desires."

(Fazā-ile zikr p. 126)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ

Rasoolullah ﷺ is reported to have said: "Whosoever recites durood upon me 10 times, Allah Ta-āla sends durood upon him 100 times. And whosoever recites durood upon me 100 times, Allah Ta-āla sends durood upon him 1,000 times.

(Fazā-ile durood p. 13)

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
وَأَتُوبُ إِلَيْهِ

Rasoolullah ﷺ said: "Whoever recites these pure words thrice after Fajr and after Asr, will be forgiven of all his sins, even if they are equal to the foam in the ocean."

(Fazā-ile zikr p. 56)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ أَحَدًا صَمَدًا
لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Rasoolullah ﷺ said: "Whoever recites these words 10 times with complete sincerity, for him there is the glad tidings that two million good deeds will be credited to his Book of Deeds."

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ
وَعَلَى آلِهِ وَسَلِّمْ تَسْلِيمًا

Rasoolullah ﷺ is reported to have said that whoever recites this durood 80 times after Asr salah on a Friday, before getting up from where he has performed his salah, Allah will grant him forgiveness of 80 years of sins and the reward of 80 years of worship.

(Fazā-ile zikr p. 44)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

During the last few years of his life it became the habit of Rasoolullah ﷺ to recite the above dua at the end of a gathering. Someone enquired: 'O Prophet of Allah! This was not your habit before?' To this he answered: 'This dua is an atonement (for the sins of) a gathering. Jibreel taught me these wordings.'

(Fazā-ile zikr p. 187)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ
بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى شَيْءٍ قَدِيرٌ

Rasoolullah ﷺ stated that one who recites the above dua while going into the marketplace (or shopping centre, etc.) will receive from Allah Ta-āla (the reward of) 1 million good deeds, 1 million of his sins will be forgiven, he will be elevated by one million stages, and Allah Ta-āla will build for him a palace in Jannat.

(Mishkāt Shareef)

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ
وَآغْنِنِي بِفَضْلِكَ عَنْ مَنِّ سِوَاكَ

Rasoolullah ﷺ taught this dua to Hazrat Ali ؑ. Someone once mentioned his financial problems to Hazrat Ali ؑ who said, 'Shall I not teach you a dua that was taught to me by Rasoolullah ﷺ? Even if you have a huge mountain of debts, Allah Ta-āla will fulfill them (through the recital of this dua).

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ يَا مُجِيرُ يَا مُجِيرُ يَا مُجِيرُ

Rasoolullah ﷺ is reported to have said that one who reads this dua 7 times after Magrib salah before speaking to anyone, and then dies the same night, will be saved from Jahannam. Similarly, one who reads this dua 7 times after Fajr salah, before speaking to anyone, and then dies on that day, will be saved from Jahannam.

صَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ

Hazrat Shaikh Abdul Haq Muhaddith Dehlawi *rahmatullahi alaihi* writes in his book *Targeeb Ahle Sa'adat* that one who performs two rak'ats salah and recites in each rak'at after Surah Fatiha, Surah Ikhlas 25 times, and after the completion of the salah the above durood 1000 times, will be blessed with the the good fortune of seeing Rasoolullah ﷺ in a dream.

(Fazā-ile Durood, p. 56)

PRACTICES TO BE OBSERVED ON JUMU'AH

Recite **Surah A'laa** (سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى) on Thursday night.

On the day of Jumu'ah read **Surah Kahf**.

Enter the masjid for Jumu'ah prayers upon the commencement of the first athaan.

On entering the masjid offer two rak'ats *Tahiyyatul-musjid*.

Recite durood shareef 1,000 times.

Make dua in abundance just before sunset on Friday.

(Extracted from *Faizan-e-Maseehul-Ummat*)

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Ma'moolaate Naafi'ah

**Daily beneficial practices
for Saalikeen**

The Author:

Shafiqul Ummat Hazrat Maulana
Muhammad Farouq Sahib (daamat barakaatuhum)

senior khalifah of

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MA'MOOLAAT-E-NAAFI'AH

BENEFICIAL DAILY PRACTICES FOR SAALIKEEN¹

PREFACE

In this present age, when there is an acute shortage of pious men of Allah, my master, Shafiqul Ummat, Hazrat Moulana Muhammad Farouq Sahib, that very special *khalifa* (deputy) of the late Maseehul Ummat Hazrat Moulana Shah Muhammad Maseehullah sahib (*Nowwarallahu Marqadah*), senior *Khali-fa* of Hakeemul Ummat, Mujaddidul Millat, Hazrat Moulana Shah Muhammad Ashraf Ali Thanwi *rahmatullahi alaihi*, has been chosen by Allah for the propagation of Deen and service to mankind. In particular, he has been selected to disseminate the spiritual guidance and knowledge of Hazrat Moulana Maseehullah *rahmatullahi alaihi*. In his every discourse, the aforesaid personality adopts a unique and wonderful method in explaining to his followers the reality of *Shariat* and *Tareeqat*, as well as the various ups and downs of this Path.

Reformers of every age always prescribed such measures for the spiritual reformation of their people, which were in total harmony and agreement with the nature and temperament of

1. *Saalikeen* are those people who have taken the bay'at (pledge) at the hands of a Shaikh (Spiritual guide) and are following his advice in the reformation of their spiritual self

those seeking spiritual upliftment. Currently, our lives have become extremely complicated, and our commitments have increased tremendously. It therefore follows that today's *saalikeen* are in need of simple and fast-acting spiritual remedies that can be easily adopted and utilized. Consequently, keeping in mind the commitments of people, Hazrat Moulana Farouq sahib [*daamat baraktuhum*]² has formulated a very concise, simplified but exceedingly beneficial program of Deeni practices. Insha-Allah, this program will prove to be quite sufficient and adequate for the achievement of our objectives.

May Allah grant us all the ability to practice according to this program, and May He accept this from us - Aameen.

Your humble servant,
Muhammad Sabir
15 Ramadan 1413 AH.

- When reading the Arabic remember the following:

Where a diacritical symbol is above the tasheed it will be read as a zabar. i.e. (إِنَّا) Innaa — (عَنَّا) 'Annaa — (إِلَّا) Illaa.

If the diacritical symbol is under the tashdeed it will be read as a zer.

i.e. (إِنِّي) Innee — (هَوْنٌ) Hawwin — (كُلُّ) Kulli — (عَنِّي) 'Annee.

2. This is an Arabic term of respect which means, "May his barakaat (blessings) remain forever".

TALEEMAT [TEACHINGS]

1. Fulfillment of qaza namaz (salah) and fasts. With every current namaz perform only the faraz of a qaza namaz, either before or after jamat salah. In Esha salah make qaza of the witr as well. If one has the time and inclination then offer several qazas at one time or during one day (i.e. more than five).
2. If one has debts that must be paid, either discharge them or request the creditors to waive their claims happily. Always ensure you have a clean slate in your dealings with people.
3. Total protection of the eyes, ears and tongue from haraam. Exercise extreme caution in wealth which is haraam or of a doubtful nature.

Adopt the appearance and dress of the Sunnat.

On the occasion of happiness (such as weddings), or mourning (such as death), abstain from all customs, innovations and other un-Islamic practices such as, music, singing, ostentation, boasting, etc.

In all dealings avoid unlawful and haraam methods.

Take great care not to cause any physical, mental, verbal, or monetary harm to anyone, or to hurt the feelings or break the heart of any Muslim.

Abstain totally from unnecessary company. Only meet people when there is a need. In like many, in the absence of a compelling need, exercise great caution in speech.

4. Regard yourself as the most inferior, to such an extent, that even if you see someone committing the worst of sins with your own eyes, you will not think low of such a person; you will not regard yourself as better than him. In fact, have this fear, that perhaps this sinner makes sincere repentance and goes on to become very pious, while, God forbid, I may fall prey to the deception of *shaytaan* and the *nafs*, resulting in the complete loss of all forms of worship and obedience. Above all, we do not know what end we shall meet. Therefore, what right does one have to look down upon another and regard oneself as superior.

Note: This fourth point is the very first step in *sulook*, without which the road ahead will never open up.

5. Have complete love for your Shaikh and faith in him. Believe from the bottom of your heart, that in my entire search for spiritual benefit and guidance, there is absolutely no one else more suitable for me than my Shaikh.
6. If the companionship of the Shaikh is accessible, take advantage of it. Whenever one is free from commitments, go and sit respectfully in his company.
7. While sitting in the company of the Shaikh do not engage in Tasbeeh or any zikr. Instead, listen with rapt attention to his talks.
8. Do not perpetrate any action which will cause hurt to the Shaikh. If such an action does occur, make haste in seeking his pardon. Never attempt to make excuses or justify the action.
9. Inculcate the habit of performing five daily salah with jamat. Do not neglect jamat salah without a valid reason.
10. Do not become familiar and friendly with young boys, and avoid association with them, particularly in solitude. Don't ever meet them alone.
11. Be very careful not to waste away your time. Avoid the petty discussions of people, gossiping, religious or political debates and all similar forms of idle talk.
12. Whatever your job, do it with honesty. In particular, civil servants and those working for companies should avoid using the items of the company for their personal use, such as the stationary, the telephone, etc.
13. The widespread disease of defrauding the telephone, electricity, and gas companies by utilizing these facilities without paying for them, or paying for less than what was used, should be strictly avoided. Similarly, using public transport without paying, as well as other forms of abuse of trust should be shunned.
14. Never use your position or influence to achieve unjust benefits, nor allow someone else to take unfair advantage of the same.
15. Never give vent to anger, especially on the weak and those subservient to you. Always contemplate that if our roles were

switched (i.e., if he were in my position and I in his) how would I feel if treated like this.

16. Respect your parents, relatives and elders.
17. In this spiritual Path one should timeously inform the Shaikh of his exact spiritual state and act sincerely and honestly according to the teachings and orders of the Shaikh. This is called *Mukatabat bi Mutaba'at*, i.e., obedience by correspondence. This is an alternative to the Shaikhs company and is interminably beneficial.
18. Maintain excellent character and speech, based on *taqwa* (piety) and humility. Pay very special attention to the continuous observance of righteous deeds with desire, and the avoidance of evil deeds with detestation. Keep the tongue busy in remembrance of Allah, while the heart engages in shukr or thanksgiving.
19. Be preoccupied with the thought that, Allah is watching me, be it in namaz or on occasions besides namaz.
20. Ladies should not make loud Zikr.

ADVICE FOR STUDENTS OF DEENI INSTITUTES (madaaris)

Students of Deeni institutes may also take bayat and follow the tarbiyah program while studying. However, they should not engage in zikr and spiritual exercises during their study times. For them this much is beneficial and suitable that they fulfill their salah with jamat and give special attention to taqwa and humility. Having enrolled in the madresa, they should not now interfere in the affairs of the institute. They must maintain a good opinion of the principal and the administration, respect for teachers, for the books and the madresa itself. Lower the gaze, speak politely, do not associate with others unnecessarily, and observe regular recitation of The Quran. Regard attendance of classes, pre-study and repetition of the lessons as compulsory. The niyyat for studying should be to practice on Deen, and after completion, to teach. Special attention must be

given to cleanliness. Never go into the room of another, nor allow young boys, etc. to come into your room. Often have this contemplation:

وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

And Allah knows your movements (outside the home), as well as your dwelling (in the home).

Always think: "My Allah is constantly watching me." Spend the holidays under the guidance of the Shaikh.

MA'MOOLAAT (Daily Practices)

1. The thirteen-tasbeeh zikr. This is as follows:

2 Tasbeeh of *Laa-ilaaha-illallah*. لَا إِلَهَ إِلَّا اللَّهُ
This is called *Nafi Ithbaat*.

4 Tasbeeh of *Illallah*. إِلَّا اللَّهُ

6 Tasbeeh of *Allahu Allah*. اللَّهُ اللَّهُ

1 Tasbeeh of *Allah, Allah*. اللَّهُ ، اللَّهُ

If one does not have the time for the above then allocate at least five minutes a day for the zikr of *Nafi Ithbaat* by saying *Laa-ilaaha-illallah* a few times and then adding *Muhammadur Rasoolullah* once. Keep this going for about five minutes. Or else, spend five minutes making zikr of only the *Ism Zhaat*, i.e. *Allah, Allah*.

2. **Nawaafil (Nafl salah)**

These are: Ishraaq, Chaasht, Owwaabeen, Tahajjud, and if time permits, Salaatut Tasbeeh.

3. **Fasting**

These are:

Fasting during the *Ayyaam-e-Beedh*, i.e., 13th, 14th, and 15th of every Islamic month;

the six fasts of Showwaal (after Eidul Fitr);

the first nine days of Zhul-Hijja or only the day of Arafah (9th Zhul-Hijja);

the two fasts of Muharram, i.e., 9th and 10th or 10th and 11th; the 15th of Shabaan.

4. Recitation of Quran Shareef as much as time permits; recitation of *Munaajaate Maqbool* and *Hizbul Bahr*.³

One Tasbeeh of Durood Shareef. While walking, sitting, lying down, etc. keep the tongue busy with *Laa-ilaaha-illallah*. After saying this for about 5 to 10 times, or when the breath breaks, add *Muhammdur Rasoolullah sallallahu alaihi wasallam*.

5. If one knows *Aayatul Kursi* then recite it after every namaz, and then Tasbeeh-e-Fatimi (33 times Subhanallah, 33 times Alhamdu-lillah and 34 times Allahu Akbar). Otherwise, if one has time, then after Zohar, Magrib and Esha, read *Aayatul Kursi* and one tasbeeh of:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Also recite the four quls (Surah Kafiroon, Ikhlaas, Falaq and Naas) and Surah Fatiha thrice, or recite Ikhlaas thrice and each of the other Surahs once only.

If this cannot be done after every namaz then at least do it at bed-time. When sleeping, along with the four quls, also recite *Aamanar-Rasoolu* (the last two verses of Surah Baqarah) if one knows this by memory, and *Aayatul Kursi*. Thereupon blow into the palms and spread them over the entire body.

5. Between the Sunnats and Faraz of Fajr recite Surah Fatiha with Bismillah 41 times. This is an alchemic formula,⁴ the regular observance of which solves innumerable problems. If this is not possible between the Sunnats and Faraz of Fajr then do it after Fajr salah.

3. These are two books containing duas from the Quran and Hadith. These are available from the address mentioned on page 11.

4. Something that achieves miracles.

6. Time permitting, recite Surah Yaseen after Fajr salah, Surah Fatah after Zohar salah, Surah Naba (Amma) after Asr salah, Surah Waaqiah after Magrib salah, and Surah Mulk and/or Surah Alif Laam Meem Sajda (in 21st para) after Esha salah.

7. On Fridays observe the recital of Surah Kahf and the Names of Almighty Allah.

8. The Shagal⁵ of *Paas Anfaas*.

For increasing enthusiasm, improvement of awareness of Allah and better concentration the zikr of *Paas Anfaas* is the best of all and the easiest. This is done in co-ordination with the normal breathing process of a human being. As one breaths in and out, think of the word **Allah** when inhaling and **Hu** when letting the breath out. (So it becomes a combination of *Allahu*) However, one will have to apply slight pressure to the inhaling and exhaling process in order to visualize in the mind the terms Allah and Hu.

This zikr should not be observed without the permission of the Shaikh.

Note: The Mureeds⁶ should steadfastly observe the *Ma'moolaat* in accordance with the prescription of the Shaikh. If there is anything in these *Ma'moolaat* one wishes to observe, seek permission from the Shaikh first. Those who are not Mureeds may observe as much *Ma'moolaat* as they wish, in consideration of their time and health, but should not make zhikr loudly nor with jerking movements.

5. Shagal means making zikr in a specific posture.

6. Mureeds are those who have taken Bay'at (pledge) by a Shaikh.

4. Recitation of Quran Shareef as much as time permits; recitation of *Munaajaate Maqbool* and *Hizbul Bahr*.³

One Tasbeeh of Durood Shareef. While walking, sitting, lying down, etc. keep the tongue busy with *Laa-ilaaha-illallah*. After saying this for about 5 to 10 times, or when the breath breaks, add *Muhammdur Rasoolullah sallallahu alaihi wasallam*.

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Also recite the four quls (Surah Kafiroon, Ikhlāas, Falaq and Naas) and Surah Fatiha thrice, or recite Ikhlāas thrice and each of the other Surahs once only.

If this cannot be done after every namaz then at least do it at bed-time. When sleeping, along with the four quls, also recite *Aamanar-Rasoolu* (the last two verses of Surah Baqarah) if one knows this by memory, and *Aayatul Kursi*. Thereupon blow into the palms and spread them over the entire body.

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This zikr should not be observed without the permission of the Shaikh.

Note: The Mureeds⁶ should steadfastly observe the *Ma'moolaat* in accordance with the prescription of the Shaikh. If there is anything in these *Ma'moolaat* one wishes to observe, seek permission from the Shaikh first. Those who are not Mureeds may observe as much *Ma'moolaat* as they wish, in consideration of their time and health, but should not make zhikr loudly nor with jerking movements.

5. Shagal means making zikr in a specific posture.

6. Mureeds are those who have taken Bay'at (pledge) by a Shaikh.

Fulfilling salah regularly, adopting piety and humility, correct mode of speech, and concentration of the heart play a great role in the efficacy of *wazhaa-if* (zikrs etc.).

9. WHEN SLEEPING

Before going to bed at night observe **Muhaasaba** and **Muraaqaba-e-Maut**.

Muhaasaba means to take an account of all ones deeds from the time you woke in the morning till going to bed at night. (In other words, you recollect whatever deeds, good and bad, were done for that day) Thank Allah for the good you managed to perform and seek an increase in this. Be ashamed of your bad deeds and repent. **Muraaqaba-e-Maut** is contemplation of death. Imagine the moment of death as the *rooh* is being removed, the questioning in the grave, the plains of *Qiyamat*, the *Hisaab* on that day, the Questioning in front of Allah, the crossing of the bridge of *Sirat*. Having contemplated all these stages, now make a firm resolve not to approach any sin in the future. Then recite one tasbeeh of *Istighfaar*, or 70 times, or at least 21 times. The words of *Istighfaar* should be as follows:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ ، أَسْتَغْفِرُ اللَّهَ
الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

A MAJLIS OF ZIKR

This is the practice called **Khatam Khaaj-gaan-e-Chisht**. This is an accepted form of zikr done collectively. The method of this is as follows:

First read Durood Shareef 11 times. Thereafter recite the following dua 360 times:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَا مَلْجَأَ وَلَا مَنْجَاً مِنَ اللَّهِ إِلَّا إِلَيْهِ

Then read Surah Alam Nashrah 360 times. Once again repeat the above mentioned dua 360 times. Finally, durood shareef 11 times and then make a collective dua.

READING MATTER

The following books⁷ should be read by those in the Path of Sulook:

Bahishti Zewar*, complete, or parts 1 to 5 and part 11; Qasdu Sabeel*; Aadabush-Shaikh wal Mureed; Usoolul Wusool; Huqooqul Islam; Furooul Ieman; Safaai Muaamalaat; Hayatul Muslimeen*; Showqe Watan*; Aadabul Mu-asharat*; Jazaa-ul-Amaal*; Zaadus Saeed*; Shariat and Tasowwuf*; Tableege Deen; Taleemud Deen; Islaahul Khiyaal*; Malfoozhaat* and Mawaaizh of Hazrat Moulana Ashraf Ali Thanwi (rahmatullahi alaihi); Nashrut Teeb; Taleemaat of Islam; Majaalise Hazrat Maseehul Ummat*.

AMAAL AND MASNOON⁸ DUAS

The easiest, quickest and most beneficial method of *wusool ilallah* (reaching Allah) is to follow the Sunnat of Rasoolullah *sallallahu alaihi wasallam*. All Muslims, and in particular the *saalikeen* should make it a special point in their daily lives to follow the Sunnat. We mention hereunder some masnoon amaal and duas:

7. All these books are written in the Urdu language. Some however, have been translated into English. Others are in the process of being translated. Where an asterisk appears, it means that the book has been rendered into English. For the English or Urdu versions of these books contact any one of the addresses printed on the back of this book.
8. Something which is Sunnat.

1. It was always the noble habit of Rasoolullah *sallallahu alaihi wasallam* to use **Miswaak, Ittar (perfume), Surma** and a comb. He would also encourage the Ummat to do the same.

2. When Rasoolullah *sallallahu alaihi wasallam* awoke in the morning, he would greet (i.e. say *Assalaamu Alaikum*) those nearby, and then read the following dua:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

All praises are due unto Allah Who has granted us life after having caused us to die, and unto Him is our return.

Thereafter he would wash both hands.

3. When entering the toilet, place the left foot first and read this dua:

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

In The Name of Allah. O Allah! I seek your protection from the filthy male and female jinn.

4. When coming out of the toilet, place the right foot first and read:

غُفْرَانَكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

I seek your forgiveness. All praises are due unto Allah Who has relieved me of impurity and granted me good health.

5. When beginning wuzu say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

During wuzu read this dua:

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِي رِزْقِي

O Allah! Forgive my sins, grant me spaciousness in my home and blessings in my Rizq.

6. After wuzu say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

I bear witness that there is none worthy of worship but Allah, The One Who has no partner; and I bear testimony that Muhammad is His servant and Messenger. O Allah! Make me among those who repent and make me among those who are purified. I glorify You O Allah, and recite Your Praises. I testify that there is no god besides You. I seek your forgiveness and turn to you in repentance.

7. When hearing the azhaan, recite the wordings along with the Muazh-zhin. When the words:

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ

are uttered, say in response:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

After azhaan, read durood shareef and the following dua:

اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ اَتِ مُحَمَّدَنَ
الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَاَبْعَثْهُ مَقَامًا مَّحْمُوْدَنَ الَّذِي وَعَدْتَهُ
اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

O Allah, Lord of this complete call and established salah, grant Muhammad intercession and excellence, and elevate him to the stage of Maqaame Mahmood which You have promised him. Surely, You do not go against Your promise.

7. When leaving home read the following:

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ

In The Name of Allah. I put my trust in Allah.

8. When entering the Musjid, put your right foot first and read this dua:

اَعُوْذُ بِاللّٰهِ بِسْمِ اللّٰهِ وَالصَّلَاةِ وَالسَّلَامُ عَلَى رَسُوْلِ اللّٰهِ ،
اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ ، نَوَيْتُ الْاِغْتِكَافَ

I seek the protection of Allah. In The Name of Allah and Salat and Salam be upon the Messenger of Allah. O Allah, open up for me the Doors of Your Mercy. I intend to perform Itikaaf (for as long as I remain in the Musjid).

9. When emerging from the musjid, place the left foot first and say:

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ مِنْ فَضْلِكَ

O Allah! I ask from You your Grace.

10. Before eating recite the following:

بِسْمِ اللّٰهِ وَعَلَى بَرَكَاتِهِ

In the Name of Allah and with the barkat (blessings) of Allah.

11. After eating say:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِيْنَ

All praises are due unto Allah who has fed us and gave us drink, and has made us Muslims.

12. When dressing say the following dua:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ مَا اُوَارِيْ بِهِ عَوْرَتِيْ وَاتَجَمَّلُ بِهِ فِيْ حَيَاتِيْ

All praises are due unto Allah who has clothed me with garments whereby I cover my satar and acquire beauty in my life.

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ

are uttered, say in response:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

After azhaan, read durood shareef and the following dua:

اَللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ اَنْتَ مُحَمَّدَنْ
الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَاَبْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ
اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

O Allah, Lord of this complete call and established salah, grant Muhammad intercession and excellence, and elevate him to the stage of Maqaame Mahmood which You have promised him. Surely, You do not go against Your promise.

7. When leaving home read the following:

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ

In The Name of Allah. I put my trust in Allah.

8. When entering the Musjid, put your right foot first and read this dua:

اَعُوْذُ بِاللّٰهِ بِسْمِ اللّٰهِ وَالصَّلَاةِ وَالسَّلَامُ عَلَى رَسُوْلِ اللّٰهِ ،
اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ ، نَوَيْتُ الْاِغْتِكَافَ

I seek the protection of Allah. In The Name of Allah and Salat and Salam be upon the Messenger of Allah. O Allah, open up for me the Doors of Your Mercy. I intend to perform Itikaaf (for as long as I remain in the Musjid).

9. When emerging from the musjid, place the left foot first and say:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ مِنْ فَضْلِكَ

O Allah! I ask from You your Grace.

10. Before eating recite the following:

بِسْمِ اللّٰهِ وَعَلَى بَرَكَاتِهِ

In the Name of Allah and with the barkat (blessings) of Allah.

11. After eating say:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِيْنَ

All praises are due unto Allah who has fed us and gave us drink, and has made us Muslims.

12. When dressing say the following dua:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ مَا اُوَارِيْ بِهِ عَوْرَتِيْ وَاتَجَمَّلُ بِهِ فِيْ حَيَاتِيْ

All praises are due unto Allah who has clothed me with garments whereby I cover my satar and acquire beauty in my life.

13. When looking into the mirror, say:

اَللّٰهُمَّ اَنْتَ حَسَّنْتَ خَلْقِيْ فَحَسِّنْ خُلُقِيْ

O Allah! You have beautified my appearance, so beautify my character.

14. When mounting a vehicle, say:

اَلْحَمْدُ لِلّٰهِ سُبْحَانَ الَّذِيْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ
وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُوْنَ

All praises be to Allah. Glory be to That Being who has subjugated to us this transport, while we ourselves were never able to bring it under our control. And undoubtedly, unto Our Lord shall we return.

15. When going into a market or shopping center, say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

There is no God besides Allah, Unique is He, without partner. Unto him belongs all dominion and all praises. He gives life and death, whilst He is The Living who does not die. And He has power over everything He wishes.

Also read this in the market:

بِسْمِ اللَّهِ اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ خَيْرَ هٰذِهِ السُّوقِ وَخَيْرَ مَا فِيْهَا

وَأَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيْهَا ، اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ اَنْ
اُصِيبَ فِيْهَا يَمِيْنًا فَاجِرَةً اَوْ صَفَقَةً خَاسِرَةً

In The Name of Allah. O Allah! I ask You for the good of this market, and the good that there is in it, and I seek Your protection from the evil of this market and the evil that lies therein. O Allah! I seek Your protection from uttering herein a false oath or acquiring a bad deal.

16. When anyone does a favour for you, say:

جَزَاكَ اللَّهُ خَيْرًا

May Allah grant you a better reward.

17. When entering home, say the following:

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ ، بِسْمِ اللَّهِ
وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

O Allah! I ask You for a blessed entrance and a blessed exit. In The Name of Allah do we enter and in The Name of Allah do we emerge, and upon Allah Our Lord do we rely.

Thereafter greet the household by saying loudly: **Assalaamu Alaikum.**

18. When going to bed, perform wudhu, lie down on the right side and read the following dua:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

O Allah! I die and live in Your Name.

19. If one experiences a nightmare then spit lightly to the left thrice and read the following dua:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ وَشَرِّ هَذِهِ الرُّؤْيَا

I seek the protection of Allah from shaytaan and from the evil of this dream.

Thereupon turn over to the other side, and do not narrate the nightmare to anyone.

20. THE DUA FOR ISTIKHAARA:

Read two rakaats nafl salah and the following dua 11 times:

اللَّهُمَّ خِرْ لِي وَاخْتَرْ لِي

O Allah! Decide for me (the right course of action) and choose it for me.

21. When beginning a journey read the following:

اللَّهُمَّ هَوِّنْ عَلَيْنَا هَذَا السَّفَرَ وَاطْوِ عَنَّا بُعْدَهُ ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ وَالْوَلَدِ

O Allah! Make easy for us this journey and shorten its distance. O Allah! You are our companion on the journey and our deputy at home. O Allah! I seek your protection from the hardships of travel, from seeing a bad sight and from an evil return to my wealth, wife and children.

22. When entering a city, read this dua:

اللَّهُمَّ بَارِكْ لَنَا فِيهَا

O Allah! Grant us barkat in this city.

23. When returning from a journey, recite this dua:

أَتُبُّونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

We are returning and repenting, we worship our Lord and recite His praises.

24. Read the following dua when entering the home after a journey:

تَوْبًا تَوْبًا لِرَبِّنَا أَوْبًا لَا يُغَادِرُ عَلَيْنَا حَوْبًا

We repent in abundance. Unto Our Lord do we turn. May He not leave upon us any sin.

25. When experiencing difficulty in any work, read this:

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا وَأَنْتَ تَجْعَلُ الْحَزْنَ سَهْلًا إِذَا شِئْتَ

O Allah! Nothing is easy except that which You have made easy, and
You make difficult things easy when You wish,

26. When any calamity befalls, read:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ، اللَّهُمَّ عِنْدَكَ أَحْتَسِبُ مُصِيبَتِي
فَاجِرْنِي فِيهَا وَأَبْدِلْنِي مِنْهَا خَيْرًا

Unto Allah do we belong and unto Him shall we return.

O Allah! By You do I seek reward for this calamity, so reward me therein
and grant me something greater in exchange.

27. When one has a need to be fulfilled, perform two rakaats
salah, after which the following dua should be read:

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ
الرَّحْمَةِ فِي حَاجَتِي هَذِهِ لِتُقْضَى لِي فَشَفِّعْهُ فِيَّ

O Allah! I ask from You and I turn towards You through the medium of
Your Prophet Muhammad, The Prophet of Mercy, in this need of mine,
so that it may be fulfilled. Therefore, accept his intercession on my behalf.

28. When one becomes plagued with evil thoughts, read the
following dua:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ أَمَنْتُ بِاللَّهِ وَرُسُلِهِ

I seek Allahs protection from shaytaan. I believe in Allah and
His Messengers.

29. When departing from a gathering:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ
لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

I glorify Allah along with His praises. I glorify You O Allah, along with
Your praises. I testify that there is none worthy of worship but Yourself. I
seek Your forgiveness and turn to You in repentance.

30. A dua for relief from debts and sorrow:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ ، وَأَعُوذُ بِكَ مِنَ
الْعَجْزِ وَالْكَسَلِ ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ ، وَأَعُوذُ
بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

O Allah! Verily I seek Your protection from worry and sorrow, and I seek
Your protection from weakness and laziness, and I seek Your protection
from cowardice and miserliness, and I seek Your protection from
overwhelming debt and the pressure of people.

31. When visiting an ill person say the following words twice:

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

Have no fear, this (illness) is a cleanser (from sin) if Allah so wishes.

Then read this dua:

اللَّهُمَّ اشْفِهِ اللَّهُمَّ عَافِهِ

O Allah! Cure him and keep him healthy.

DUAS TO BE READ DAILY IN THE MORNING AND EVENING

32. Read this dua thrice:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

In The Name of Allah, with Whose Name nothing in the heavens and earth can cause any harm at all. And He is All-Hearing and All-Knowing.

33.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ ، اللَّهُمَّ بِكَ
أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَى وَبِكَ نَمُوتُ وَإِلَيْكَ
النُّشُورُ

I seek the protection of The Absolute Words of Allah, from the evil which He has created. O Allah! Through You do we enter the morning and through You do we enter the evening. Through You do we live and die, and unto You is our Resurrection.

34. Say this seven times:

اللَّهُمَّ اجْرِنِي مِنَ النَّارِ

O Allah! Save me from the fire of (Jahannam).

35. Say this thrice:

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ رَسُولًا نَبِيًّا

I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad as my Rasool and Nabi.

36. Read the following dua seven times in the morning and evening:

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ، عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
الْعَرْشِ الْعَظِيمِ

Allah is sufficient for me. There is no God besides Him. Upon Him do I rely and He is The Lord of The Great Throne.

37. SAYYIDUL-ISTIGHFAAR

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى
عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ ، أَعُوذُ بِكَ مِنْ شَرِّ مَا
صَنَعْتُ ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ ، وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي
فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O Allah! You are my Lord. There is no God but You. You have created me and I am your servant. I remain on Your Pledge and Promise to the best of my ability. I seek Your protection from the evil that I have committed. I acknowledge unto You your favours upon me, and I acknowledge my sins. So forgive me, for most certainly none forgive sins but Yourself.

A VALUABLE WAZHEEFA

Read the following istighfaar 100 times:

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

The following durood shareef 100 times:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّ عَلٰى اٰلِ سَيِّدِنَا
وَمَوْلَانَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

Kalimah Tamjeed 100 times, as follows:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

THE VERSES OF SHIFAA (CURE)

- ١ - وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ
- ٢ - وَشِفَاءٌ لِّمَا فِي الصُّدُورِ
- ٣ - يَخْرِجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ
لِّلنَّاسِ
- ٤ - وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ
- ٥ - وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ
- ٦ - قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ

MA'MOOLAAT OF ARAFAAT

PRACTICES TO BE OBSERVED IN ARAFAAT

When reciting the duas of wuqoof in Arafaat, it is sunnat to raise the hands as in normal dua. If one becomes tired, drop the hands, but continue reciting dua. After regaining strength once more, raise the hands and continue the dua.

It is narrated that Rasoolullah *sallallahu alaihi wasallam* raised his blessed hands and recited these words thrice:

اللَّهُ أَكْبَرُ وَبِاللهِ الْحَمْدُ

Then he made the following dua:

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ،
اللَّهُمَّ اهْدِنِي بِالْهُدَى وَنَقِّنِي بِالتَّقْوَى وَاعْفِرْ لِي فِي الْآخِرَةِ
وَالْأُولَى

After reading the above one should lower the hands for as long as it takes to read Surah Fatiha. Lift the hands again and say the above duas, after which lower the hands for the same duration. For a third time, raise the hands and say the above-mentioned duas.

Rasoolullah *sallallahu alaihi wasallam* said that when a Muslim recites the following duas after zawaal on the plains of Arafaat while facing qiblah:

A COMPREHENSIVE DUA

Hazrat Abu Umaamah *radhiyallahu anhu* said to Rasoolullah *sallallahu alaihi wasallam*:

“O Prophet of Allah! You have taught us many duas, but they all do not remain in memory. Teach us a short dua that embraces all other duas.” Rasoolullah *sallallahu alaihi wasallam* then taught him the following dua:

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى
اللهُ عَلَيْهِ وَسَلَّمَ ، وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ
مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، وَأَنْتَ الْمُسْتَعَانُ
وَعَلَيْكَ الْبَلَاغُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

O Allah! We request You for the best of that which Your Prophet, Muhammad *sallallahu alaihi wasallam* asked from You, and we seek refuge from the evil of that which Your Prophet, Muhammad *sallallahu alaihi wasallam* sought refuge from. You are petitioned for help, upon You is the deliverance, and there is no power to do good, nor strength to abstain from evil, but with Allah

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ،
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(100 times)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○ قُلْ هُوَ اللَّهُ أَحَدٌ ○ اللَّهُ الصَّمَدُ
○ لَمْ يَلِدْ وَلَمْ يُولَدْ ○ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ○

(100 times)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
وَعَلَيْنَا مَعَهُم

(100 times)

then Allah addresses His angels and says: *O My Angels! What reward should I grant this servant of mine who has observed tasbeeh, tahleel, and takbeer, and has recited my praises and glorification, and has sent durood upon my Messenger sallallahu alaihi wasallam? O My Angels! You all be witnesses, that I have forgiven him, and accepted his intercession and if he intercedes for all the people of Arafaat, I shall accept that too!*

THE HOLY CHISHTIYYA, IMDAADIYYA, ASHRAFIYYA, MASEEHIYYA SPIRITUAL TREE

Shafiqul Ummat Hazrat Moulana Muhammad Farouq sahib (*daamut barakaatuhum*) belongs to the auspicious chain of Auliya which is linked to Rasoolullah (*Sallallahu alaihi wasallam*) The members of this great Spiritual Order are listed below in order of ascent:

Hazrat Moulana Muhammad Farouq Sahib
(*Daamut barakaatuhum*)

Khalifa of

Hazrat Moulana Muhammad Maseehullah (died 1413 A.H.)

Hazrat Moulana Ashraf Ali Thanwi (died 1362 A.H.)

Hajee Imdaadullah Makki (died 1317 A.H.)

Hazrat Miajee Noor Muhammad (died 1259 A.H.)

Hajee Abdur Raheem (died 1246 A.H.)

Shah Abdul Baari (died 1226 A.H.)

Shah Abdul Haadi (died 1190 A.H.)

Shah Izhdud Deen (died 1172 A.H.)

Shah Muhammad Makki

Shah Muhammadi (died 1107 A.H.)

Shah Muhib-bullah (died 1058 A.H.)

Shah Bu Saeed (died 1040 A.H.)

Shah Nizaamud Deen Balkhi (died 1035 A.H.)

Shah Jalaalud Deen (died 989 A.H.)

Shah Abdul Quddus (died 944 A.H.)

Shaikh Muhammad (died 898 A.H.)

Shaikh Ahmed Aarif (died 882 A.H.)

Shaikh Ahmed Abdul Haq (died 837 A.H.)

Shah Jalaalud Deen (died 765 A.H.)

Shaikh Shamsud Deen (died 716 A.H.)

Shaikh Alaa-ud-Deen (died 590 A.H.)

Shaikh Fareedud Deen Shakar Ganj (died 669 A.H.)
Khwaaja Qutbud Deen Bakhtiyar Khaki (died 633 A.H.)
Shah Mu-eenud Deen Chishti (died 627 A.H.)
Khwaaja Uthman (died 597 A.H.)
Shah Shareef Zindani (died 584 A.H.)
Khwaaja Maudood Chishti (died 527 A.H.)
Shah Bu Yusuf (died 459 A.H.)
Shah Abu Muhammad (died 411 A.H.)
Shah Ahmed Abdaal Chishti (died 355 A.H.)
Shaikh Abu Ishaq Shaami (died 329 A.H.)
Khwaaja Mumshad Alawi (died 299 A.H.)
Shah Abu Hubairah Basri (died 279 A.H.)
Shah Huzaifa Mur-ashi (died 152 A.H.)
Shaikh Ibraheem Adham (died 166 A.H.)
Shah Fuzail ibni Iyaaz (died 187 A.H.)
Khwaaja Abdul Waahid bin Zaid (died 176 A.H.)
Imaam Hasan Basri (died 110 A.H.)
Ameerul Mumineen Sayyiduna Ali
(*radhiyallahu anhu*) (died 40 A.H.)
MUHAMMADUR RASOOLULLAH
Sallallahu alaihi wasallam (died 11 A.H.)



In the Court of
Rasulullah ﷺ

A personal experience by

Shafeequl Ummah Moulana Shah Muhammad Farouk Sahib
(*rahimahullah*) the distinguished Khalifa of Maseehul Ummat
Moulana Shah Muhammad Maseehullah Khan Sahib (*rahimahullah*)

قال الله تعالى ، لا ترفعوا اصواتكم فوق صوت النبي

In the Court of Rasulullah (sallallahu alayhi wa sallam)

A personal experience by Shafeequl Ummah Moulana Shah Muhammad Farouk Sahib (rahimahullah) the distinguished Khalifa of Maseehul Ummat Moulana Shah Muhammad Maseehullah Khan Sahib (rahimahullah)

We praise Allah and convey salutations and greetings upon His Noble Messenger (sallallahu alayhi wa sallam).

Intention for the journey to Madinah Tayyibah (May Allah increase it's Nobility)

By the sole grace of Allah and the spiritual blessings of my honourable *Sheikh*, at this occasion certain aspects regarding the journey to Madinah Tayyibah will be discussed.

What intention should one make before departing for this journey? Once in the *Majlis* of Hazrat Hajee Imdaadullah Sahib (rahmatullahi alayh) a discussion pertaining to the intention for the journey to Madinah Tayyibah was in progress.

Some learned personalities were of view that one should travel with the intention of visiting *Madinah Tayyibah*. Some said that one should travel with the intention of visiting *Masjidun Nabawi* (sallallahu alayhi wa sallam). Some Ulama were of the opinion that the journey to Madinah Munawwarah should be undertaken with the intention of visiting the Rauda-e-Aqdas.

In conclusion to this entire discussion Hazrat Hajee Imdaadullah Sahib (rahmatullahi alayh) said; “O friends! What should truly be determined is, through which eminent personality have *Madinah Tayyibah*, *Masjidun Nabawi*, and the *Rauda Aqdas* acquired their significance? Undoubtedly, *Masjidun Nabawi* and *Rauda Aqdas* etc. enjoy loftiness over other places due to their relationship with the Messenger of Mercy, the Leader of both worlds (sallallahu alayhi wa sallam). It is the desire of this humble servant that *Madinah* should be visited with the intention of meeting that personality through whom these places have acquired their supremacy.

One thing has been assured, and that is – Alhumdulillah - I am going to *Madinah Tayyibah* with the intention of visiting and meeting Rasulullah (sallallahu alayhi wa sallam). I am going to meet *Huzoor* (sallallahu alayhi wa sallam). He will be my host and I shall be his guest.

My *Hazrat* used to offer this unique advice – “Take careful note! Be particular about remaining in the condition of wudhu and continue reciting Durood Shareef.” Hazrat Moulana Thanwi (rahmatullahi alayh) used to advise that whilst journeying to *Madinah Tayyibah* recite *Surah Al Kauthar* one thousand times. This deed greatly pleases Rasulullah (sallallahu alayhi wa sallam). The great favours and honour that Allah Ta’ala has bestowed upon Rasulullah (sallallahu alayhi wa sallam) are mentioned in this Surah. This Surah was a source of great pleasure for Rasulullah (sallallahu alayhi wa sallam), hence Hazrat Thanwi (rahmatullahi alayh) advised that one should recite *Surah Al Kauthar* one thousand times during this journey and convey the reward to Rasulullah (sallallahu alayhi wa sallam).

The Journey to Madinah Tayyibah

When this servant made a firm conviction to undertake this journey, I presented myself in the service of Hazrat Aarfi (rahmatullahi alayh). Hazrat Aarfi (rahmatullahi alayh) advised me, that after presenting durood and salaam, address Rasulullah (sallallahu alayhi wa sallam) further:

*“The grief of my carelessness
The guilt of my inner state
The anxiety of staying unware
I have come to you from place to place
With this entire caravan ”*

This much said and you will be showered with an extra ordinary experience. Alhumdulillah, this lowly servant captured these advices of my elders and journeyed to *Madinah Tayyibah*. It was the habit of *Huẓoor* (sallallahu alayhi wa sallam) that whenever he needed to take a break during a journey and it would coincide with salaah time, he would perform the salaah in the open terraces of the low-lying declivities. I also got taufeeq of performing Salaah at such a place.

O Allah! Grant us the unique blessings of this place. Allah Ta’ala has kept tremendous blessings in the entire vicinity of this sacred land, so as we proceeded through those places we kept asking Allah Ta’ala for their blessings, Alhumdulillah, we were given the taufeeq of that too.

When Madinah Tayyibah drew close, Allah showered my heart with a strange inspirational thought,

“Madinah is coming closer and closer, our fortune is escalating higher and higher. ”

Oh-ho! How exalted and unblemished is the status of Madinah, and how ignoble and wicked am I ! Allah further inspired me - how exalted is the status of *Madinah* and how sinful I am! From where have you mustered courage to come here? With what face will you present yourself in front of Rasulullah (sallallahu alayhi wa sallam)? This thought left me dumbstruck and I began weeping profusely.

On the one hand the enthusiasm and passion to be in the presence of Rasulullah (sallallahu alayhi wa sallam) was thrusting me forward, whilst on the other hand my shortcomings were pegging me back - What should I do? How am I to present myself before Rasulullah (sallallahu alayhi wa sallam)? I cannot measure to what extent I have opposed His lifestyle, how many sunnats of his have I trampled under my feet?

Today I will come face to face with that benefactor whose lifestyle and mannerisms I have undermined and whose sunnats I have trampled. Am I worthy of standing before him? I became entangled between a feeling of restlessness and endurance – are you aware of what you are doing? Where have you taken the courage to come?

However the poetic brilliance of a saintly person was a source of guidance for me from which I derived tremendous reassurance and solace, I do not remember the first line...

“Let the darkness of your sins accompany you to the perfect spiritual guide ”

Oh ho! The stark realisation of my inner impurity troubled me but I was going towards an ocean brimming with purification. Most certainly, any person who dives into this ocean will be spiritually purified.

However, how can I pre-empt my inner reformation? Surely by taking the darkness of your sins (to the ocean of recognition) this darkness will, Insha Allah, upon reaching there be immediately obliterated.

Subsequently this verse of the Qur'an came to mind,

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ
لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

the understood meaning of which is, *when you have oppressed your souls and you have perpetrated sinful deeds then present yourself to our Rasul and in his presence seek forgiveness from us and when you do that, then you will find us accepting your repentance and having mercy.* (Surah Nisaa)

In Madinah Tayyibah

Alhumdulillah, eventually I mustered the courage and placed my first step on the blessed land. Instantaneously a thought flashed through my mind that today with the taufeeq of my Allah and with the *barakah* of my *Sheikh* I have entered *Madinah Tayyibah*; in essence I have entered Jannah. I placed my luggage at my lodging, and hurriedly took a bath and changed into a fresh set of clothes, applied perfume and gracefully proceeded towards the court of Rasulullah (sallallahu alayhi wa sallam); reciting Durood Shareef - my lifetime ambition and desire to witness the magnificent Green Dome! O Allah how will that Green Dome be, directly beneath which the most blessed personality is resting, together with two of his most distinguished Sahabah (R.A)!

It is mentioned in a Hadith that Rasulullah (sallallahu alayhi wa sallam) said, *“Allah Ta’ala made (the yeast) and from the same yeast he created myself, Abu Bakr (R.A) and Umar (R.A).”*

I am present before such great personalities who have been created from one source.

O Allah, my fortune has proliferated. You have showered immeasurable favour upon a non-entity like myself who is devoid of any worth and significance. O Allah, You have truly honoured your servant despite my insignificance. For this unfaithful servant, at this moment, there is no greater favour and honour that You could have bestowed upon me.

O Allah my eyes are so impure that they do not deserve the vision of the grave of Rasulullah (sallallahu alayhi wa sallam) – How do I find purity within my eyes that will enable me to set my eyes upon the Rauda Mubarak?

O Allah, if only You can grant me such tears that will purify and cleanse the impurity and weakness of my sight so that I can see the blessed grave of your beloved Nabi (sallallahu alayhi wasallam). This purification will enable me to see it with due respect. I repeated these duas as I proceeded.

Shari'ah has advised that it is not incumbent to enter *Masjidun Nabawi* through any specific door. Whichever door is easily accessible, one may enter from it. Yes, it has been the practice of the saintly people to enter through *Baab Jibraeel*. However, if you have difficulty in finding this door, or by doing so you will be inconveniencing other people then enter through some other door.

The Shari'ah has further advised regarding the etiquette of visiting this honoured place to first enter that area second in rank to the *Rauda Aqdas* which is *Riyadul Jannah*. A thought entered my mind that, you are incapable of entering the court of Rasulullah (sallallahu alayhi wasallam) instantly, hence you should first enter Jannat and become a Jannati, thereafter I would be able to present my face to Allah's beloved Nabi (sallallahu alayhi wasallam).

One person was very kind to me and lovingly offered me his place in Riyadul Jannah. Upon seeing me he said, "Moulana, it seems that you have come here for the first time?" I replied, "Yes I have come for the first time, in fact I have just arrived." He replied, "For that matter I forsake my place and you may perform your Nafl salaah."

O Allah my fortune has proliferated! Your mercy is immeasurable. You have given me the opportunity to make sajdah in Riyadul Jannah, O Allah! upon which ground have I made sajdah today? The ground upon which Sahabah (RA) used to make sajdah!

For this lowly unfaithful servant there can be no greater favour and honour than to be given the privilege of making sajdah where the Sahabah had placed their foreheads.

In The Presence Of Rasulullah (sallallahu alayhi wasallam)

Alhumdulillah, by now I was overtaken by an overwhelming conviction that Allah has treated me like one who is sure to enter *Jannat* by allowing me to pray in *Riyadul Jannah*, and reinforced me with the ability to present myself in front of the blessed grave of Rasulullah (sallallahu alayhi wasallam). Weeping relentlessly and trembling in every joint, I proceeded to present my self in front of the radiant face of Rasulullah (sallallahu alayhi wasallam).

Allamah Sayyed Sulayman Nadwi (rahmatullahi alayh) came to mind, and what does he say,

*“(Rasulullah sallallahu alayhi wa sallam) is Makki, Madani, Hashimi, Muttalibi
For mankind this family lineage and genealogy is of great pride
Advance gently and respectfully, with lowered gaze and speak softly
As the soul of the Arabian messenger is resting here ”*

My *Hazrat* advised me to be cautious when visiting a saintly person's grave. Firstly ascertain, if you had to visit the same person in his lifetime, how close would you stand? Whatever feeling enters your heart at that point – act upon that.

I reflected if I were to have visited Rasulullah (sallallahu alayhi wa sallam) during his lifetime, certainly I would not have ventured very close to him (due to the awe and respect of his personality), instead I would have maintained a comfortable distance. Hence, wherever your feet start trembling and you begin to feel uncomfortable, stop right there and make your salaam from that spot. For you that is the mark of nearness to Rasulullah (sallallahu alayhi wasallam).

There is not an iota of space in this universe that can match or equal the sacredness of the earth upon which Rasulullah (sallallahu alayhi wa sallam) is resting. This place supercedes the Throne of Allah and the *Baytullah* in rank and virtue. How ecstatic is the feeling! Where has Allah brought me? Which salaam should I present? O Allah inspire me as to which salaam I should present to Rasulullah (sallallahu alayhi wasallam). Allah put in my heart, O my servant when my beloved Nabi (sallallahu alayhi wasallam) came to me during Me'raj, the salaam that I presented to him, you should also present him with the very same salaam.

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

“Assalamu alayka ayyuhan Nabiyyu wa rahmatullahi wa barakatuh.”

So I presented the same salaam.

The moment I presented this salaam, the appearance of Rasulullah (sallallahu alayhi wasallam) flashed across my mind. *Subhanallah!* What a beautifully glowing face, *wah wah*, all dressed in white; his blessed beard is beyond description. *Subhanallah!* What beauty Allah Ta'ala has given the beloved son of Amina (RA).

Alhumdulillah! How handsome is Rasulullah (sallallahu alayhi wasallam); with a radiant face, wearing a round *topi* on his head. Oh his gentle beautiful eyes with *surma* applied in them, focusing towards his visitor - looking at his Ummati. This is a moment when a lover is infatuated by the ecstasy of meeting his beloved. How deficient and weak am I in front of the greatest of mankind. Our eyes are imperfect so what can we see? This is no little favour that the blessed and perfect eyes of Rasulullah (sallallahu alayhi wa sallam) have focused on this insignificant and sinful servant? Certainly it is something most precious and significant.

Alhamdulillah, we can say with utmost conviction that despite the fact that we have not seen Rasulullah (sallallahu alayhi wa sallam) in our lifetime, the noble gaze of Rasulullah (sallallahu alayhi wa sallam) has definitely fallen on us. May Allah grant us ability to truly honour and respect this relationship. My *Hazrat* said that when making salaam, *salaat* should also be included. Thus I included

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Hazrat Thanwi (rahmatullahi alayh) has done us great favour by advising us to add on

' يَا سَيِّدِي ' (Ya Sayyidi) with the salaam.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدِي يَا رَسُولَ اللَّهِ

اَلصَّلٰوةُ وَ السَّلَامُ عَلَیْكَ يَا سَيِّدِیَ يَا نَبِیَّ اللّٰه

اَلصَّلٰوةُ وَ السَّلَامُ عَلَیْكَ يَا سَيِّدِیَ يَا حَبِیْبَ اللّٰه

اَلصَّلٰوةُ وَ السَّلَامُ عَلَیْكَ يَا سَيِّدِیَ يَا سَيِّدَ الْمُرْسَلِیْنَ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ

In the past our pious ancestors were not in the habit of presenting lengthy salaam. After presenting the salaam, this thought entered my heart, O Allah, where have you brought me and at whose feet am I standing? At the feet of that great personality whose splendid countenance was

يَتْلُو عَلَیْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

“He will convey to them the clear signs and he will purify them and teach them the Qur'an and teach them wisdom ” (Surah Baqarah)

O Rasul of Allah (sallallahu alayhi wa sallam) you have been delegated to recite for the people the verses of the Qur'an, you purify them and remove their impurities, and teach them the knowledge of the book, wisdom and the love of Allah. I have come into your blessed company to acquire these blessings.

Instantaneously, the thought came to me, O unfaithful one ! Why don't you revive your Imaan (Faith)? O Rasul of Allah (sallallahu alayhi wa sallam) you witnessed the Imaan of the Sahabah (RA). I am also your Ummati. I am renewing my Imaan in your presence:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ الرَّسُولُ اللَّهُ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
رَضِيتُ بِاللّٰهِ رَبًّا وَبِلَا سَلَامٍ دِينًا وَبِمُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ رَسُولًا وَنَبِيًّا

O Rasul of Allah (sallallahu alayhi wa sallam), be witness to my faith and let my faith be so soundly established that it is preserved and protected till my last moment. I have come here with great hope and aspiration, hopeful and requesting you to intercede on my behalf.

شَفَاعَتِ يَا حَبِیْبَ اللّٰهِ

شَفَاعَتِ يَا نَبِیَّ اللّٰهِ

شَفَاعَتُ يَاحَاتِمِ الْأَنْبِيَا

With your intercession we will be successful in the Hereafter. Without your intercession our salvation is in great jeopardy. I am ashamed of myself for the past that I have been disobeying your commands. I pledge never to disobey your commands in future.

O Rasul of Allah (sallallahu alayhi wa sallam) please forgive me, I will resist from disobeying you in future. I promise to conform my appearance and my character according to your Sunnah and I take an oath to spend the rest of my life serving your Deen.

O Rasul of Allah (sallallahu alayhi wa sallam), I will take with me from your court the ability to serve and benefit your Deen. Please grant me those abilities; I have built up high aspirations before coming here; I am your visitor - I am in need of each and every blessing of Madinah; I do not deserve them but I am in need of them. Cast your blessed gaze at me. I have hope that I shall also be granted the blessings and gifts like the person coming here is blessed, although I am not entitled to this honour.

Bless me! You are the cupbearer of *Kauthar*, You will be the most important and distinguished personality on the Day of Judgment. Please have mercy on me. Allow me to drink the water of *Kauthar* on the Day of Judgement from your very own hands. Promise me that you will intercede on my behalf.

I have brought salaams from many people, so and so, so and so, so and so ... Please accept their salaams and they have also expressed their desire to visit you.

Please make dua for them that they may visit you. These people have brought Imaan in you, they are your sincere *Ummaties*, and they have been left behind, with their most ardent desire unfulfilled. Due to their circumstances they are unable to visit you. They have also sent salaams and request for dua to be accepted in your court. It is through their duas that I am present here today. Please accept my coming to you. As long as I am staying in *Madinah Munanwarah*, I shall continue visiting you, please accept my visits.

O Rasul of Allah (sallallahu alayhi wasallam), indeed I am deficient in true respect and etiquette, and I am certainly unable to display the desired respect that is due to your court. Kindly overlook the aspects of respect for which I have fallen short.

O Rasul of Allah (sallallahu alayhi wasallam) consider me to be an innocent child, the lowest of your *Ummaties* and overlook my deficiencies.

I do not deserve to be here in this blessed city of yours where angels are descending perpetually. Allow this lowly servant to remain here for this short stay and forgive me for those rights and duties that I am unable to fulfill, tolerate my stay in your city and return me to my home with your blessings and in a state that you are pleased with me.

O Rasul of Allah (sallallahu alayhi wa sallam), let not this be my last visit to your noble city, please have mercy on me, and kindly request Allah on my behalf that I may come again and again and again and again to your court; I should continuously be blessed with the opportunity of being present in your court.

I have presented myself in your company to acquire a firm connection with the *Qur'an Majeed* - that I may be spiritually purified; that my wrong doings be reformed and corrected; that I be blessed with the knowledge of Deen; and that I be blessed with wisdom and recognition of Allah Ta'ala. I have entered your company to acquire these gems.

After saying these words, proceed towards *Shaykhayn* and present your Salaams.

السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرَ ،
السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ ، يَا أَبَا بَكْرَ الصِّدِّيقَ ، رَضِيَ اللَّهُ تَعَالَى عَنْهُ ،
السَّلَامُ عَلَيْكَ يَا تَاجَ الْعُلَمَاءِ ،
السَّلَامُ عَلَيْكَ يَا صِهْرَ النَّبِيِّ الْمُصْطَفَى ،
السَّلَامُ عَلَيْكَ يَا خَلِيفَتُ الْأَوَّلَ ، رَضِيَ اللَّهُ تَعَالَى عَنْهُ ،

Present a short Salaam and say, O Abu Bakr As Siddeeq (RA), you have a great status. It was only for you that Rasulullah (sallallahu alayhi wasallam) said

أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُوبَكْرَ

You are very soft hearted. Your heart is filled with mercy and compassion. I have come into your company to acquire this soft heartedness and compassion.

Your position is closest to Rasulullah (sallallahu alayhi wasallam). Please intercede on my behalf to Rasulullah (sallallahu alayhi wasallam) for whatever requests I have made. Now turn your attention towards Sayyidina Farooq A'zam (RA).

السَّلَامُ عَلَيْكَ يَا عُمَرَ ،
السَّلَامُ عَلَيْكَ يَا خَلِيفَتُ الثَّانِي ،
السَّلَامُ عَلَيْكَ يَا تَاجَ الْعُلَمَاءِ ،
السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ ،
السَّلَامُ عَلَيْكَ يَا صِهْرَ النَّبِيِّ الْمُصْطَفَى ، وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

You also have an extraordinary rank. You are a person with a very lofty position. Rasulullah (sallallahu alayhi wasallam) said about you:

أَشَدُّهُمْ فِي أَمْرِ اللَّهِ عُمَرَ

Your firmness and steadfastness in Deen is unparalleled. You have acquired perfection in this regard. I have come in your company to take this steadfastness and fortitude from you. You are very close to Rasulullah (sallallahu alayhi wa sallam). Kindly intercede on my behalf to Rasulullah (sallallahu alayhi wa sallam) for whatever requests I have made, please intercede for their acceptance.

Requesting someone to intercede on your behalf for your wishes and desires is established from the Hadith and is a *Sunnah* practise. Thus one may request the *Shaykhayn* to intercede on one's behalf.

Now make dua. O Allah! eternally shower your mercy upon these great personalities, let your infinite blessings rain upon them and O Allah, through the intercession of your beloved Nabi (sallallahu alayhi wa sallam) and his two companions, grant me steadfastness of *Imaan* and a perfect and righteous lifestyle. O Allah when my last moment arrives, let it be that I am actively engaged in spreading your Deen and grant me death with perfect faith and complete forgiveness. O Allah accept my duaas with the blessing of these personalities.

My Hazrat used to say that making dua in the presence of Rasulullah (sallallahu alayhi wa sallam) has the greatest potential for acceptance. The most readily accepted dua is dua made in front of the blessed face of Rasulullah (sallallahu alayhi wa sallam).

O Allah, I ask you through the intercession of Rasulullah (sallallahu alayhi wa sallam) and I place my hope in his intercession. Ask Allah for the fulfilment of all your needs - O Allah I want this... O Allah I want that... I am needy of each and every blessing and let my faith increase, as I grow older. Ask as much as you can. O Allah grant me all the good that your beloved Nabi (sallallahu alayhi wa sallam) has asked for, and grant me protection from whatever he has sought protection against. O Allah crown my visit with your ultimate acceptance. Let this visit be a means of my salvation.

O Allah, since you have shown me and allowed me to visit your beloved Nabi (sallallahu alayhi wa sallam) in my lifetime, I thus have firm conviction that I will have a fortunate ending. I swear to spend the rest of my life in conformity to the Sunnah of Rasulullah (sallallahu alayhi wa sallam) and dedicate my life to His Deen - I will to the best of my ability sacrifice my all to spread the mission of Rasulullah (sallallahu alayhi wa sallam).

O Allah, let this not be my last visit. May this visit be the means of countless more meetings. Have mercy on me O Allah. You have complete and unconditional power over everything. O Allah, your decision is ultimate, you have the power to ensure that I spend the rest of my life until my last breath at this doorstep.

What an impressionable statement Mujadid Alf Thani has made - "there is one door that will remain open till the Day of Judgement" the king of Sirhind has written, "only one door... there is no other door that will remain open till Qiyamat - (certainly it is the door of the *Raudah Mubarak* of Rasulullah (sallallahu alayhi wa sallam))."

O Allah, at whose doorstep am I standing at this moment? I am standing at that portal which will remain in existence till the day of Qiyamat. Enrich my soul through the spiritual blessing of this portal.

I am possessed with impurity and sin and my condition is clouded by misdeeds, there was certainly no possibility of me being present here, all this is entirely your good favour. It is the gaze of mercy of your beloved (sallallahu alayhi wa sallam) that I am able to be here. For a lowly servant like my self there can be no greater achievement and honour than to be present in the august presence of your beloved (sallallahu alayhi wa sallam). All I want is his close attention and special favour. I want his intercession.

O Allah bless me, my wife and children, my dear and close ones, my companions and those who have contact with, me and all the *Ummaties* of Rasulullah (sallallahu alayhi wa sallam) with his intercession. No *Ummati* should be deprived of this favour.

O Allah let us live our lives as true *Ummaties* of Rasulullah (sallallahu alayhi wa sallam) and take us from this world in a condition that we are truly representative of Rasulullah (sallallahu alayhi wa sallam).

Continue making your submissions, eventually a feeling of tranquillity will descend upon your heart, thereafter make salaam,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ،
اَللّٰهُمَّ لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ، اَللّٰهُمَّ لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ
اَلْحَمْدُ لِلّٰهِ الَّذِيْ بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ،

O Allah, you have accorded an unworthy servant like myself such honour and reverence. How have I presented myself here? I am definitely unworthy of such honour and favour!

O Allah, where have you brought me?

O Allah, grant me the ability to preserve the *nisbat* that I have derived from this visit till my last breath of life.

Also of importance is performing forty Salaah with congregation in *Masjidun Nabawi*. This observance diminishes the weakness of one's Imaan and is a platform for obtaining eternal salvation. The hypocrisy and deficiency of Imaan is removed and one receives the passport of salvation.

Other Places of Significance

Maqame Tabajjud - Within the precincts of Masjid un Nabawi there is the *Maqame Tabajjud* behind *Maqsoorah Shareef*. I keep saying that this is the *Hateem* of *Madinah Tayyibah*. This was the sacred portion of Rasulullah's (sallallahu alayhi wa sallam) home where he used to spend long nights awake in *Ibadah* and prostration, weeping and begging from Allah Ta'ala. May the honourable Sultan Abdul Majeed Khan be aptly rewarded for, by him making this platform accessible to people he has done the Ummah a great favour. What more can be said, one should attempt to perform few rakaats of nafl salaah here.

Suffah - On this platform recite several Ahadith with the intention of acquiring beneficial knowledge. Also recite the Qur'an Shareef, perform Nafl Salaah and make dua, O Allah the noble Sahabah (RA) acquired the divine knowledge of *nubunmat* from this platform. O Allah inspire me too with the knowledge and celestial blessings of *nubunmat*.

Baab Jibraeel - In the corner of *Baab Jibraeel* also there is a platform from where Rasulullah (sallallahu alayhi wa sallam) used to often impart advices to the Sahabah. If one has the opportunity then perform two rakaats nafl here and make dua. The simplest method of deriving maximum benefit and blessings of this majestic place is to perform two rakaats salaah and drop ones forehead onto the ground in prostration and fervently implore Allah.

O Allah I request you only for that which Rasulullah (sallallahu alayhi wa sallam) has asked you. There is definitely no one who can ask better than him and there is no being that gives in the manner that you do. Whatever he has asked from you include me into it.

Jannatul Baqi - Thousands of saints are buried here. Visit them also. Ten thousand companions of Rasulullah (sallallahu alayhi wa sallam), his immediate household members and many honourable family members, including his daughters and nine wives are present here in Jannat ul Baqi.

His honourable son in law *Zun Nurain Zul Hijratayn*; Hazrat Uthmaan bin Afaan (RA), Hazrat Abbas (RA), his very own blood son Hazrat Ibrahim (RA), his grandson Hazrat Hasan (RA) and millions of Walis are present here. This graveyard is also classified as part of Jannah. One should definitely visit it and obtain its spiritual effects and make Eesale Sawaab to these people. During one's stay, if *Jannatul Baqi* cannot be visited regularly then at least one special visit should be made with the objective of taking lesson from those personalities and to convey reward to them and pray for their elevation. For those wishing to visit *Jannatul Baqi*, the methods are recorded in many authentic books.

Masjide Quba - It is essential to visit this Masjid also. This is the first Masjid in the history of Islam. Rasulullah (sallallahu alayhi wa sallam) said that the reward of performing two rakaat Salaah in this Masjid is equivalent to one Umrah. When visiting this Masjid, it is preferable to leave home in the state of wudhu.

Other Masajid - There are several other Masajid located at places where significant events have occurred. Some of these Masajid are;

Masjid Jumuah

Masjid Qiblatayn

Masaajid Sabaah (The seven mosques located where the Battle of the Trench took place)

Masjid Abu Bakr

Masjid Umar

Masjid Ali

Masjid Ghamamah

One should visit them and perform two rakaat Salaah. Some people wonder and question the reason for repeatedly visiting these places. One pious person explained that with the blessings of these visits, a person could die on Imaan.

Mount Uhud - Visit this mountain also. Rasulullah (sallallahu alayhi wa sallam) said that Uhud loves us and it is one of the mountains of Jannah. He also said that whenever you go to Uhud eat something from there. Nowadays also there are some plants and shrubs etc. Pick one leaf or some grass and eat it so that the instruction of Rasulullah (sallallahu alayhi wa sallam) is fulfilled.

Close to the foot of Mount Uhud, lay the graves of the Shuhada Uhud. Among them are *Sayyadus Shuhada* - Hazrat Hamza (RA.) and Hazrat Musab bin Umair (RA) etc. Visit them also and take their blessings. From all those who have been martyred and will be martyred, the highest-ranking martyr in the history of Islam is Hamza (RA). Thus he has been titled *Sayyidus Shuhada* (Leader of the Martyrs). He is a man of extraordinary position and rank.

When his body was being taken to for *Jannatul Baqi* for burial, Mount Uhud also joined the funeral and began moving towards Madinah. After travelling some distance and Madinah became closer, Rasulullah (sallallahu alayhi wa sallam) said to the Sahabah "Return! If Hamza is buried in Baqi then it will cause great difficulty for the people of Madinah because Mount Uhud will not return. Mount Uhud has deep love for Hamza (RA) - the Leader of the Martyrs."

When Hazrat Hamza's (RA) body was brought back Mount Uhud also returned to its original place and remained there. Indeed the rank of Hamza (RA) is very high.

Look at the humility and tolerance of Rasulullah (sallallahu alayhi wa sallam) how he forgave Wahshi - the killer of Hazrat Hamzah (RA) – when later in his life he accepted Islam. Rasulullah (sallallahu alayhi wa sallam) forgave him and also made him bayt. Wahshi then became one of the blessed companions of Rasulullah (sallallahu alayhi wa sallam) and became known as Hazrat Wahshi (RA).

Today, upon petty issues we hold grudges and malice against people. We have evil thoughts about others and do not clear our hearts by forgiving them even though they repeatedly request to be forgiven.

Hazrat Imam Shafee (rah) said, the person who does not forgive another person when he seeks forgiveness from him is a fool. It is imperative that we forgive one another. Yes, the Shari'ah permits to advise or admonish a person if necessary, however that is a different matter.

To sever family ties and avoid communication is impermissible and very detrimental. If there is some problem and maintaining healthy relationship becomes difficult, then the least one can do is fulfil the very basic rights of a believer. Even if the relationship becomes very formal it should be maintained. The general rights that one Muslim has to another are to greet by saying salaam and replying to it, to visit him when he is sick, to console him when he is grieved and to attend his funeral. General communication and relationships must be well established in the entire Ummah.

What kind of malice is this? What kind of grudge is this?
Taubah, Taubah !!! Allah forgive us.

In certain Ahadith it is mentioned that whosoever harbours malice in his heart, his Imaan fails to progress and rapidly dwindles. The more malice increases the more his Imaan dwindles.

During the stay in Madinah Tayyibah visit Rauda Mubarak at least once a day. From wherever your sight falls upon the Green Dome say

الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

The active tense is utilised when one is inside Masjid un Nabawi. From outside one should say,

الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

Thereafter lower your gaze with respect.

One person requested Hajee Imdadullah Saheb (rahmatullahi alayh) for a *wazifah* that will enable him to see Rasulullah (sallallahu alayhi wa sallam) in a dream. Hajee Sahib (rahmatullahi alayh) replied, “You are speaking about something that requires immense courage. Due to the awe that prevails in my heart I cannot dare to even look at the Green Dome with a direct glance. Such ambitions require tremendous courage and are only understood by people of spiritual stature and perfection.

There was a *buzurg* from Peshawar by the name of Moulana Abdur Rahaman Saheb Peshawari (rahmatullahi alayh). I have heard an incident about him from my respected seniors that once he saw Rasulullah (sallallahu alayhi wa sallam) in a dream. Rasulullah (sallallahu alayhi wa sallam) was very pleased and asked, “Abdur Rahman, what do you wish for?” Moulana Abdur Rahman said, “Ya Rasulullah (sallallahu alayhi wa sallam) now that my eyes have seen you, they should not see anyone else” Rasulullah (sallallahu alayhi wa sallam) said “Think carefully about what you are saying!” Moulana Sahib said, “I have already thought about it. It is now unbearable for me to see anyone else once my eyes have seen you.” When Moulana woke up from his sleep, he had lost his sight and became completely blind. Alhumdulillah he was happy and said, “O Allah it is your great favour that you have permitted me to see your beloved Rasul (sallallahu alayhi wa sallam) with these polluted eyes.”

During the course of the day and night one such exclusive visit is sufficient. After anyone of the five Salaah one should present oneself at the *Muawajah Shareef*.

After the other four salaah one should make salaam from wherever you perform salaah by facing the *Rauda Mubarak*.

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ،
السَّلَامُ عَلَيْكَ يَا عُمَرَ

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ ، وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ

Departure from Madinah Tayyibah

When departure time arrives one should not become anxious and hasty to leave, thinking that the luggage is all packed so let me quickly make my final salaam. No! One should not depart in this way. Rather; with easiness and calmly go two, three, four or even ten or twelve hours prior to leaving, with utmost concentration make salaam and speak to Rasulallah (sallallahu alayhi wa sallam) in detail. Pious people call it *Salaam e Widaa*. One should request Rasulallah (sallallahu alayhi wa sallam) to make dua to Allah that one is able to visit him again in a favourable and healthy condition.

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ

Oh what mighty and exalted words these are!

Some *buzurgs* call it *The farewell O Rasulallah, The separation O Rasulallah, Peace O Rasulallah*.

However, another *buzurg* said something extraordinary! *Wah Wah* These are words of great knowledge and recognition

May we continue to meet

May we continue to meet O Rasulallah. O Rasulallah (sallallahu alayhi wa sallam) I want *wasl* (closeness) to you. I wish to live with and always be close to you.

Whenever Moulana Jami (rahmatullahi alayh) would depart from Madinah, a voice from the Raudah Mubarak would address him

الْوَدَاعُ يَا رَسُولُ اللَّهِ، الْفِرَاقُ يَا رَسُولُ اللَّهِ، الْأَمَانُ يَا رَسُولُ اللَّهِ،
الْوَصَالُ يَا رَسُولُ اللَّهِ، الْوَصَالُ يَا رَسُولُ اللَّهِ!

Jami leave safely and return safely. However, on the last visit of his life, he did not hear this voice. Moulana Abdur Rahman Jami (rahmatullahi alayh) understood that would be his last visit, and so it was.

Many *Walis* of Allah have sacrificed their lives at this doorstep. When Hazrat Hajee Wajeehudeen Meerti Saheb (rahmatullahi alayh) left Karachi for the *Haramayn*, he had a visa for fifteen days. When thirteen days had elapsed he requested for an extension of his visa. Moulana had completed all his *Shari* responsibilities before leaving home. In the “reason for extension” column of the visa form he wrote *Al Wafaat* meaning, “to die”. The authorities did not pay much attention to this and handed him an extension of fifteen days. Another thirteen days passed from his extended stay and now there was no possibility for extension. Hazrat Hajee Wajeehudeen Meerti (rahmatullahi alayh) was bayt

to Hazrat Gangohi (rahmatullahi alayh) and was a man of great spiritual status. He presented himself at the Rauda Mubarak and said “O Rasulullah (sallallahu alayhi wa sallam) now only two days of my visa are remaining. Have mercy on me. Let me meet you; let me come near you.”

Alhamdulillah, he passed away the very next day. He is buried in Jannatul Baqi near the family members of Rasulullah (sallallahu alayhi wa sallam), near Maulana Badre A'lam Saheb (rahmatullahi alayh) and Hazrat Moulana Khaleel Ahmad Saharanpuri (rahmatullahi alayh) - the Sheikh of Hazrat Sheikh Zakariyyah (rahmatullahi alayh).

Allah Ta'ala has shown us the status of our pious people. The ninth grave to the right of Hazrat Ibraheem Rasulullah (sallallahu alayhi wa sallam son) is Hazrat Qari Fatah Panipati (rahmatullahi alayh)'s grave. When Allah accepts a person, outwardly also he shows us that person's status in this world. (In this instance our respected seniors have the great honour of being buried near the family members of Rasulullah (sallallahu alayhi wa sallam)). Indeed a great achievement.

May Allah have mercy upon us, May Allah grant us the attendance of that place. Although we do not deserve to be part of that gathering and, we are not worthy of being present in that auspicious court. But, *Insha Allah* with the blessings of that blessed court, we will be purified.

If someone says that I am impure, how can I take a dip into the river? O brother, the only way that you will be purified is by diving into the river of purity. Hence our concern and effort should be to reach the place of purification (ie. Madinah Tayyibah).

With the *taufeeq*, help and strength of Allah Ta'ala, we are able to reach *Madinah Tayyibah*. Many people ask what they should talk to Rasulullah (sallallahu alayhi wa sallam) when visiting him. They seem concerned that whenever they present themselves to him they repeatedly say salaams and are not able to talk to him about any other topic. Thus they feel their attendance and Salaam as being inadequate. *Alhamdulillah*, Allah put this thought in my heart that I should explain to the people how they should talk to Rasulullah (sallallahu alayhi wa sallam). It is with this intention that the above discussion has been put into writing.

May Allah give us the understanding of Deen and wisdom. May He also give us the love for Rasulullah (sallallahu alayhi wa sallam) and the love for following his *Sunnah*. Aameen.

وَاٰخِرُ دَعْوَانَا اِنَّ الْحَمْدَ لِلّٰهِ رَبِّ الْعَالَمِيْنَ